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THE
A M E R I C A N
JOURNAL OF INSANITY,

EDITED BY

THE OFFICERS OF THE NEW YORK STATE
LUNATIC ASYLUM, UTICA.

VOLUME I.

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AMERICAN JOURNAL OF INSANITY,

FOR JULY, 1844.

ARTICLE I.

BRIEF NOTICE OF THE NEW YORK STATE LUNATIC ASYLUM, AT UTICA,—
AND OF THE APPROPRIATIONS BY THE STATE, FOR THE BENEFIT OF
THE INSANE.

This Asylum was opened for the admission of patients the 16th of January, 1843. Since that time to the 16th of June, 1844, a period of eighteen months, there have been

Admitted,	433,	viz.	228 men,	205 women.
Recovered,	123,	"	67 "	56 "
Died,	13,	"	10 "	3 "
Present number,	245,	"	124 "	121 "

It is a State Institution, and under the control of a Board of Managers, appointed by the Senate, upon the nomination of the Governor. The term of three of the Board expires every year, when three additional managers are appointed.

The following gentlemen constitute the present Board :

THEODORIC ROMEYN BECK, M. D.,	ALBANY.
DAVID BUEL, JUNIOR,	TROY.
CHARLES B. COVENTRY, M. D.,	UTICA.
NICHOLAS DEVEREUX,	"
THOMAS H. HUBBARD,	"
CHARLES A. MANN,	"
ALFRED MUNSON,	"
JACOB SUTHERLAND,	GENEVA.
JAMES S. WADSWORTH,	GENESE.

The Managers have the general direction and control of all the property and concerns of the Institution, appoint the Superintendent and Treasurer, and upon the nomination of the Superintendent, appoint the Assistant Physician, Steward, and Matron, all of whom, with the exception of the Treasurer, constantly reside at the Asylum, and are designated the Resident Officers of the Asylum. They are as follows :

AMARIAH BRIGHAM, M. D., Superintendent and Physician.

HORACE A. BUTTOLPH, M. D., Assistant Physician.

CYRUS CHATFIELD, Steward.

Mrs. CHATFIELD, Matron.

EDMUND A. WETMORE, Treasurer.

Although this is a State Institution, and the first established by the Legislature for the exclusive care of the insane, it would be wrong to infer that the State of New York had not, until this period, made liberal appropriations for the relief of this unfortunate class of her citizens. The New York Hospital, in the city of New York, one of the oldest charities in the country, was opened for the reception of patients in 1791, and apartments were then appropriated to lunatics. But few, however, were admitted for several years, as twelve years after it was opened, only 215 insane patients had been admitted. Their accommodations were not, however, good, as the apartments assigned them were in the basement story of the main building.

In 1802, "A plan was in agitation to adapt the hospital more exclusively to the accommodation, management, and cure of lunatics," and an act of the Legislature passed in 1806, granting the sum of \$12,500 annually, until the year 1857, enabled the Governors of the Hospital to erect a new building for the insane. This building, now the Marine Department of the New York Hospital, was opened for the admission of insane patients in 1808, and was occupied as a Lunatic Asylum for thirteen years.

The progress of improvement in the construction of Lunatic Asylums, and in the care of the insane, is well illustrated by reference to some notices of this building, published at the time of its comple-

tion. The Medical Repository for 1807, published in New York, says it was built "expressly for the reception and accommodation of maniacs, and in its construction the best information was sought, and the most instructive precedents followed." "This noble edifice," it added, "is ninety feet long, and contains about sixty separate cells; they are made strong, and the confinement rigorous in proportion to the violence of mental derangement. Their walls are lime-washed without being plastered. This building was erected at an expense of at least \$50,000. Its architecture is well suited to the intended purpose, both as to the design and execution, and it may be affirmed with truth, that the Lunatic Asylum of New York does honor to the city in which it stands, and the country to which it belongs. *It is believed that the proper discipline can be established among the maniacs, without the use of the whip.*"

But this establishment, so much lauded, was soon found inadequate to meet the wants of this class of patients, and legislative aid was again sought, and an act was passed in 1816, granting to the Hospital in New York *ten thousand* dollars annually, until the year 1857, to enable the Governors to purchase land near the city, and to erect suitable buildings for the accommodation of the insane. This \$10,000 was in addition to \$12,500 which had formerly been given to the Hospital for the same period, and both of which are still paid by the State.

A site was selected about seven miles from the city of New York, where an Asylum now known as the Bloomingdale Lunatic Asylum, was completed in 1821, and to it were removed all the insane from the old Hospital in the city. From that period until the present time, twenty-three years, there have been admitted into it 2,769 patients, of whom 1,304 have recovered.

On a careful examination of the records of the Legislature of the State, it will be found that \$550,000 have been appropriated to enable the Governors of the New York Hospital to accommodate insane patients.

When to this is added the munificent appropriations made for the erection and furnishing of the State Asylum, at Utica, it will be

seen that no State or country has been more liberal in providing for the insane, than the State of New York. Her citizens may well be proud of her noble charities, and of the constant efforts of the Legislature to increase their usefulness by liberal appropriations.

In addition to the large appropriations made and continued to the New York Hospital, to the Bloomingdale, and Utica Asylums, by the Legislature, the counties are also liberal in providing for the poor. According to the reports of the Superintendents of the Poor, for 1843, "the whole number of paupers relieved or supported during the year 1843, was 82,751 ; of whom 78,233 were county paupers, and 4,521 town paupers. The number of persons who were temporarily relieved, was 62,047. *Total expense* for these purposes *for the past year* was \$592,353 29½. According to the same Reports, there were in charge of the Superintendents of the Poor,

Idiots who are paupers,	males,	205
"	females,	191
Lunatics who are paupers,	males,	440
"	females,	354
Total,		1190

Nearly every county in the State has a poor-house and farm, under the supervision of *Superintendents* of the poor of the county, appointed by the Supervisors of the towns.

This arrangement for the support of the poor, we regard as far better than that of most other States. In this State the poor are never *sold at auction*, as in many of the States, to the one that will keep them cheapest, neither are they transported from one town or county to another, but are provided for wherever found in a condition requiring assistance. Lunatics are not kept in the jails of this State.

Our acquaintance with the Superintendents and Overseers of the poor is extensive, and we are pleased to be able to bear testimony to their intelligence and humanity, and their efforts to benefit the unfortunate persons committed to their care.

The county houses are not, however, good places for the insane, as this class of persons require peculiar care, and we hope the time is not far distant when they will be placed in Asylums especially provided for them. Still we regard their situation in county houses as far preferable to that of the insane poor of most States in the Union.

These remarks we feel called upon to make, in justice to the State, and to correct an impression entertained by some, that the poor are neglected.

To determine with correctness the amount of assistance that will suitably prevent suffering, and not operate as a bounty on idleness and dissipation, is very difficult. But in efforts to relieve the poor, both sane and insane, in liberal appropriations, and in judicious measures for their support, we know not of any State that is not in arrear of New York. This great State has set a noble example of enlightened liberality, by her large appropriations for charitable purposes, though we trust they are but the commencement of efforts to improve the condition of her citizens.

The *State Lunatic Asylum* at Utica, when the arrangements authorized by the wise and benevolent foresight of the last Legislature, and which are now in progress, are completed,—will be among the best constructed Institutions for the insane in the world,—capable of accommodating five hundred patients, and enabling them to be divided into twelve distinct classes, or families, for each sex, exclusive of a large chapel, shops, school-rooms, and hospitals.

Attached to the Asylum, is an excellent farm, of above one hundred and forty acres, affording pasturage and hay for the cows and horses that will be necessary, and good land for raising all the vegetables required by the household.

The patients, in good weather, perform much labor on the farm, and in the garden, by which they are gratified and improved. Some also work in the joiners' shop, some make and repair mattresses, and several work at making and mending shoes. The women make clothing, bedding, and do the ironing, and assist in various household duties.

They also manufacture many useful and fancy articles for sale.

In January last, a *Fair*, for the sale of articles manufactured by the patients, was held at the Asylum. "Every one," says the Editor of the Utica Gazette, who was present, "was surprised at the beauty of the fabrics, and the skill and ingenuity displayed in their manufacture. There were dolls, ranging in size from the Lilliputian up to the dimensions of some of their purchasers, and decked like fairies or witches; pineushions, in shapes that would have puzzled Proteus; baskets, fit for the grotto of a sea nymph; all manner of sewing accoutrements, done into leaves and fruit, that would have tempted Eve to learn; caps, stockings, gloves, aprons, collars, bags, purses, &c. &c., for the utilitarian."

About two hundred dollars were realized from the Fair—which, with the profits from the sales since made, has enabled us to make a large addition to the library, to purchase some musical instruments, and to erect a good *Green-House*.

Schools, for both sexes, were established last autumn, and much good has resulted from them, as stated in the Annual Report of the Superintendent. The winter term closed by an exhibition—the speaking of original pieces, recitations, music, and the performance of original plays, and other exercises, which, in the opinion of good judges who were present, would not have been discreditably to any literary Institution. Schools, we believe, will prove very useful in such establishments, not merely to divert, but to benefit the inmates.

The following account of the *Daily Routine of Business* at the Asylum, may be interesting to some.

The watchman rings the bell at half-past four, in summer, and half-past five in winter, when all in the employ of the Asylum are expected to rise and enter upon their various duties. The attendants open the doors of the patients' rooms, see that they are well, and assist such as require it in dressing and preparing for breakfast. They also commence making the beds, cleaning the rooms, and sweeping the halls.

One hour and a half after the ringing of the morning bell, breakfast is ready for our whole household. It is announced by a bell,

ten minutes previously, that the tables may be arranged and the dining-rooms put in order.

During meals the attendants wait upon the patients, and take their own meals from the same tables afterwards. Sometimes, when all the attendants are not needed to wait upon the table, one or more eat with the patients.

We regard this arrangement, though somewhat different from the practice of many other institutions, a very good one. We adopted it here at the commencement, and in no instance have we heard any complaint from patients or attendants.

After breakfast the soiled dishes and plates are sent to the kitchen to be washed. The knives and forks, cups and saucers, are cleaned in the dining-rooms by the attendants, assisted by some of the patients. The rooms are then thoroughly cleaned, the beds made, and every thing put in good condition. Those patients disposed to labor on the farm, in the garden, or about the halls and yards, or in the shops, are permitted to, and thus have rendered us much valuable assistance. Usually many more volunteer than we deem prudent to thus exercise. Those who do not labor, pass their time in various ways : in reading, playing ball, rolling nine-pins, or in walking and in attending school, which commences at 10 o'clock.

Soon after breakfast the Superintendent and Assistant Physician visit all parts of the building. Through the apartments of the women they are accompanied by the matron. The condition of each patient is ascertained, and the directions deemed necessary for the day given to the attendants.

Prescriptions are then attended to, and half an hour before each meal the attendants from each hall call at the physician's office for the medicine, which is placed in cups, each cup labeled with the name of the patient for whom the medicine is prescribed.

At half-past twelve dinner is ready. After this meal the patients again engage in labor and amusements.

The women work much of the time ; they also ride, walk, play battledore, and such as choose attend school.

Six o'clock is the hour for tea. In the evening the halls are

lighted with globe lamps, suspended from the ceilings. Tables also are supplied with lights, at which may be seen some reading, others playing cards, checkers, and conversing; and in the ladies' apartments knitting, sewing, singing, and reading.

During the day the physicians, the matron and steward, pass frequently through most of the halls, visiting the sick, attending to particular calls or waiting upon visitors.

At nine o'clock patients usually retire, many of them earlier, and by half-past nine all are in bed.

On Sunday, no unnecessary labor is performed, and no diversions allowed; the patients are dressed in their best clothing, and a large majority attend the religious services in the chapel. Several assist in singing. In the evening we have a singing school.

For further particulars respecting the Asylum, the reader is referred to the Annual Report of the Managers.

ARTICLE II.

INSANITY—ILLUSTRATED BY HISTORIES OF DISTINGUISHED MEN, AND
BY THE WRITINGS OF POETS AND NOVELISTS.

Though both poets and novelists are considered fictitious writers, yet in everything relating to the passions and emotions of mankind, the most celebrated of them are the most correct of historians. *Truthfulness* in these respects is essential to the celebrity and lasting reputation of both. Hence, we find Homer and Horace among the ancients—Shakespeare and Moliere of later times, and Scott, and Byron of our own, for the most part psychologically and pathologically correct. Their illustrations of the emotions and passions we feel and know to be true—while among those of less celebrity we notice passions torn to atoms, and emotions and feelings portrayed, that were never felt under the circumstances described, by any human being, either sane or insane.

The correctness of the writers alluded to, in these respects appears

to be the result, for the most part, of a wonderful power of observation, or of a kind of miraculous ability possessed by a *very few*, of retaining in their minds a vivid impression of everything they see and hear, and of calling it up with distinctness whenever they choose.

Owing to this accuracy of observation and memory, we find the writings of distinguished poets and novelists abounding in facts illustrative of the passions and emotions of the human mind, and also occasionally most life-like accounts of the disordered manifestations of mind.

There are, however, two classes of writers among them who have given illustrations of insanity.

One class, like Cowper, have derived their accounts of the disorder, or at least have been much aided in their accounts of it, by their own sensations.

Cowper's description of his own melancholy case applies to many cases we have seen. In several instances the expressions used by patients in letters to their friends have been so strikingly similar to those found in Cowper's, that we have been surprised to learn they had never read his writings.

Cowper, however, has given descriptions of insanity from other sources. Thus he beautifully describes the case of Crazy Kate :

" There often wanders one, whom better days
Saw better clad, in cloak of satin trimm'd
With lace, and hat with splendid ribbon bound.
A serving maid was she, and fell in love
With one who left her, went to sea, and died.
Her fancy followed him through foaming waves
To distant shores ; and she would sit and weep
At what a sailor suffers ; fancy, too,
Delusive most where warmest wishes are,
Would oft anticipate his glad return,
And dream of transports she was not to know.
She heard the doleful tidings of his death—
And never smiled again ! and now she roams
The dreary waste ; there spends the live-long day,
And there, unless when charity forbids,
The live-long night. A tattered apron hides,
Worn as a cloak, and hardly hides, a gown

More tatter'd still; and both but ill-conceal
 A bosom heaved with never ceasing sighs.
 She begs an *idle pin* of all she meets,
 And hoards them in her sleeve; but needful food,
 Though press'd with hungar oft, or comelier clothes,
 Though pinch'd with cold, asks never.—Kate is crazed!"

Begging a pin is somewhat characteristic of the insane—rarely a day passes that one is not begged from us and by those who make no use of it when obtained. Recently when asked for a pin by a patient very much deranged, we said, Have you ever heard of Crazy Kate? The patient instantly added, "She begs an idle pin of all she meets," and quoted the whole sentence correctly.

Byron frequently alludes to insanity and always understandingly. In *Childe Harold* he thus refers, no doubt, to his own case.

———"I have thought
 Too long and darkly till my brain became,
 In its own eddy boiling and o'er wrought,
 A whirling gulf of phantasy and flame;
 And thus untaught in youth my heart to tame,
 My springs of life were poisoned."

Dr. Johnson, who was also constitutionally disposed to melancholy and insanity, has often alluded to the subject, and in a manner that shows he had studied the subject very thoroughly. His account in *Rasselas* of the delusion of the astronomer—who, from forty years' attention to astronomy, to the exclusion of all other topics, became convinced that he ruled the planetary system, is admirably related, and his reflections upon the causes of the delusions and his method of cure, are such as would meet the approbation of those very conversant with insanity.

"I [Imlac] have just left the observatory of one of the most learned astronomers in the world, who has spent forty years in unwearyed attention to the motions and appearances of the celestial bodies, and has drawn out his soul in endless calculations. I was introduced as a man of knowledge worthy of his notice. I visited him with more and more frequency, and was every time more enamored of his conversation. I at first thought him the happiest of

mankind, and often congratulated him on the blessing that he enjoyed. He seemed to hear nothing with indifference but the praises of his condition, to which he always returned a general answer, and diverted the conversation to some other topic.

“Amidst this willingness to be pleased and labor to please, I had quickly reason to imagine that some painful sentiment pressed his mind. He often looked up earnestly towards the sun, and let his voice fall in the midst of his discourse. He would sometimes, when we were alone, gaze upon me in silence, with the air of a man who longed to speak what he was yet resolved to suppress. He would often send for me with vehement injunctions of haste, though, when I came to him, he had nothing extraordinary to say. And sometimes, when I was leaving him, would call me back, pause a few moments, and then dismiss me.

“At last the time came when the secret burst his reserve. We were sitting together last night in the turret of his house, watching the emersion of a satellite of Jupiter. A sudden tempest clouded the sky, and disappointed our observation. We sat awhile silent in the dark, and then he addressed himself to me in these words: Imlac, I have long considered thy friendship as the greatest blessing of my life. Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. I have found in thee all the qualities requisite for trust, benevolence, experience, and fortitude. I have long discharged an office which I must soon quit at the call of nature, and shall rejoice in the hour of imbecility and pain to devolve it upon thee.

“I thought myself honored by this testimony, and protested, that whatever could conduce to his happiness would add likewise to mine.

“Hear, Imlac, what thou wilt not without difficulty credit. I have possessed for five years the regulation of the weather, and the distribution of the seasons: the sun has listened to my dictates, and passed from tropic to tropic by my direction; the clouds, at my call, have poured their waters, and the Nile has overflowed at my command; I have restrained the rage of the dog-star, and mitigated the fervors of the crab. The winds alone, of all the elemental powers,

have hitherto refused my authority, and multitudes have perished by equinoctial tempests, which I found myself unable to prohibit or restrain. I have administered this great office with exact justice, and made to the different nations of the earth an impartial dividend of rain and sunshine. What must have been the misery of half the globe, if I had limited the clouds to particular regions, or confined the sun to either side of the equator?

"I suppose he discovered in me, through the obscurity of the room, some tokens of amazement and doubt, for, after a short pause, he proceeded thus :

"Not to be easily credited will neither surprise nor offend me ; for I am, probably, the first of human beings to whom this trust has been imparted. Nor do I know whether to deem this distinction a reward or punishment ; since I have possessed it I have been far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance."

"How long, sir," said I, "has this great office been in your hands?"

"About ten years ago, said he, my daily observations of the changes of the sky led me to consider, whether if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened on my mind, and I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do good, and did not imagine that I should ever have the power.

"One day, as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall, and by comparing the time of my command with that of the inundation, I found that the clouds had listened to my lips."

"Might not some other cause," said I, "produce this concurrence? the Nile does not always rise on the same day."

"Do not believe, said he with impatience, that such objections

could escape me : I reasoned long against my own conviction, and labored against truth with the utmost obstinacy. I sometimes suspected myself of madness, and should not have dared to impart this secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false."

"Why, sir," said I, "do you call that incredible, which you know, or think you know to be true?"

"Because, said he, I can not prove it by any external evidence ; and I know too well the laws of demonstration to think that my conviction ought to influence another, who can not, like me, be conscious of its force ; I therefore shall not attempt to gain credit by disputation. It is sufficient that I feel this power, that I have long possessed, and every day exerted it. But the life of man is short, the infirmities of age increase upon me, and the time will soon come when the regulator of the year must mingle with the dust. The care of appointing a successor has long disturbed me ; the night and the day have been spent in comparisons of all the characters which have come to my knowledge, and I have yet found none so worthy as thyself.

"Hear, therefore, what I shall impart, with attention, such as the welfare of a world requires. If the task of a king be considered as difficult, who has the care only of a few Millions, to whom he can not do much good or harm, what must be the anxiety of him, on whom depends the action of the elements, and the great gifts of light and heat ! Hear me, therefore, with attention.

"I have diligently considered the position of the earth and sun, and formed innumerable schemes in which I changed their situation. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the sun : but I have found it impossible to make a disposition by which the world may be advantaged ; what one region gains, another loses by an imaginable alteration, even without considering the distant parts of the solar system with which we are unacquainted. Do not, therefore, in thy administration of the year, indulge thy pride by innovation ; do not please thyself with thinking that thou canst make thyself renowned to all future ages,

by disordering the seasons. The memory of mischief is no desirable fame. Much less will it become thee to let kindness or interest prevail. Never rob other countries of rain to pour it on thine own. For us [Egyptians] the Nile is sufficient.

"I promised, that when I possessed the power, I would use it with inflexible integrity; and he dismissed me, pressing my hand. My heart, said he, will be now at rest, and my benevolence will no more destroy my quiet; I have found a man of wisdom and virtue, to whom I can cheerfully bequeath the inheritance of the sun."

He was cured of this delusion by being taken from his study and placed in society—so that his attention became diverted, and his thoughts engrossed by new subjects. Still he confessed for a long time when left alone the delusion partially returned.

"He confessed to Imlac, that since he had mingled in the gay tumults of life, and divided his hours by a succession of amusements, he found the conviction of his authority over the skies fade gradually from his mind, and began to trust less to an opinion which he never could prove to others, and which he now found subject to variation, from causes in which reason had no part. If I am accidentally left alone for a few hours, said he, my inveterate persuasion rushes upon my soul, and my thoughts are chained down by some irresistible violence; but they are soon disentangled by the prince's conversation, and instantaneously released at the entrance of Pekuah. I am like a man habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows that when it is light he shall feel no more. But I am sometimes afraid lest I indulge my quiet by criminal negligence, and voluntarily forget the great charge with which I am intrusted.

"My reason has been so long subjugated by an uncontrollable and overwhelming idea, that it durst not confide in its own decisions. I now see how fatally I betrayed my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my

own sentiments confirmed by yours, who are not easily deceived, and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace."

In the same manner more than a majority of all we now cure of insanity are restored, by what is called mental or moral treatment,—by avoiding the exciting causes of the insanity,—by change of scene and occupation, by removing patients from home and from everything calculated to remind them of their past troubles or delusions. When George the Third, King of England, was deranged, his own physician despaired of curing him, and application was made to Dr. Willis who had become celebrated for the successful treatment of the insane, to take charge of him. This he refused to do, unless he could remove the King from the sight of all the persons and objects by which he had heretofore been surrounded. This was effectually done by having new rooms prepared for him in the palace, with new furniture and attendants he had not previously seen. Thus his mind was diverted from past contemplations and he recovered.*

Dr. Johnson's remarks respecting the dangerous prevalence of the imagination, in the same work are very correct and well deserving of attentive consideration.

"Disorders of intellect," says he, "happen much more often than superficial observers will easily believe. Perhaps, if we speak with rigorous exactness, no human mind is in its right state. There is no

*This occurred in 1787. His insanity was caused, his physician stated, by "weighty business, severe exercise, too great abstemiousness and want of sleep." For awhile he was so much deranged as to require forcible confinement. "Disease," says one who gave an account at the time, of the King's insanity, "recognizes no distinction of person, and his majesty has to dispense with his usual assistants, and submit to physical restraint."

Dr. Willis obtained additional celebrity, and a fortune for life, in consequence of the recovery. He was allowed fifteen hundred pounds, (above seven thousand dollars,) annually, for twenty-one years, and his son six hundred and fifty pounds annually for life. Whether the King took much medicine or not is unknown. We have seen it stated that the following prescription was of service to him, viz: one ounce of red bark divided into sixteen or twenty doses, one to be taken morning, noon, and night.

man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No man will be found in whose mind airy notions do not sometimes tyrannise, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of insanity ; but while this power is such as we can control and repress, it is not visible to others, nor considered as any depravation of the mental faculties : it is not pronounced madness but when it becomes ungovernable, and apparently influences speech or action.

“ To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation. When we are alone we are not always busy ; the labor of exegitation is too violent to last long ; the ardor of inquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not ; for who is pleased with what he is ? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights, which nature and fortune, with all their bounty can not bestow.

“ In time, some particular train of ideas fixes the attention ; all other intellectual gratifications are rejected ; the mind, in weariness or leisure, recurs constantly to the favorite conception, and feasts on the luscious falsehood, whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed ; she grows first imperious, and in time despotie : then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish.”

Insanity is a disease peculiarly incident to persons remarkable for talent or genius. Dryden correctly says :

“Great wits are sure to madness near allied,
And thin partitions do their bounds divide.”

The observation is as old as Aristotle,* and innumerable examples from his time to our own, might be referred to in support of its truth. In the writings of Fielding, Metastasio, Pope, Dryden, Rousseau. Madame Roland, Dr. Johnson, Byron, and many others, are descriptions of incipient madness evidently drawn from their own sensations. Metastasio wept over his Olympiad, and says, “When I apply with attention, the nerves of my sensorium are put in a violent tumult, and I grow as red as a drunkard.” Pascal often sprang from his chair while composing his most celebrated works,—seeing a fiery gulf opening by his side. Luther maintained that he saw and conversed with Satan. Descartes was often followed by an invisible person, calling on him to pursue the search of truth. Benvenuto Cellini saw a resplendent light hovering over his own shadow, and Raffiuelle says, alluding to his celebrated picture—the Transfiguration—that, when engaged upon it, he might be looked upon as an enthusiastic madman: that he forgot himself, and fancied he saw the whole action passing before his eyes. Cowper was decidedly insane, even at the time he wrote his most celebrated poems. All this time, and for many years, he doubted the identity of his most intimate friend, the Rev. Mr. Newton. Cruden, the author of the Concordance of the Bible, was insane more than thirty years, during which time he prepared and published that learned and valuable work. Robert Hall

* He says, “all who have been famous for their genius, whether in the study of philosophy, in affairs of State, in poetical composition, or in the exercise of the arts, have been inclined to insanity, as Hercules, Ajax, Bellerophon, Ly-sander, Empedocles, Socrates, and Plato.”

We have in many instances noticed a tendency to disease of the brain, and to epilepsy, in men distinguished for genius, learning, and great mental powers. Napoleon and Julius Cæsar, it is said, were subject to epilepsy.

Cassius.—Did Cæsar swoon?

Cæsar.—He fell down in the market-place and foamed at the mouth and was speechless.

Brutus.—Sir, very like! He hath the “falling sickness.”

Julius Cæsar, Act I.

We apprehend slight disease of the brain in some instances permanently increases the power and activity of the mental faculties.

might be mentioned, if not as an instance of the improvement of the mental powers by insanity, certainly as one in whom this disease did not injure them.

That Tasso was insane, has been doubted by some, but no one, I think, who has carefully read his letters, and has much knowledge of insanity, and of the insane, can doubt that he was so for many years. See a late interesting work of the Hon. Richard Henry Wilde, entitled—"Conjectures and Researches concerning the Love, Madness and Imprisonment of Torquato Tasso."

Although we thus see genius in frequent connection with insanity we do not mean to say that the stupid *never* become insane; though this is the opinion of some, and has been adopted and poetically expressed by Penrose in his *Flights of Fancy*.

"Hail, awful madness, hail!

Thy realm extends, thy powers prevail,

Far as the voyager spreads his vent'rous sail.

Nor best nor wisest are exempt from thee;

Folly—folly's only free."

Insanity is not thus nearly allied to genius, but it is not incompatible with the possession and exhibition of great mental powers, even when the disease is most distinctly noticed. That a man is crazy—decidedly deranged on certain subjects is no absolute evidence that his mind is not vigorous on others—and that he is as well qualified to attend to some kinds of business as when not insane. We might give innumerable instances of this from our own observation, but prefer alluding to one or two of distinguished notoriety.

Simon Brown, a dissenting clergyman, who wrote "A Defense of the Religion of Nature and the Christian Religion," in answer to "Tindal's Christianity as old as the Creation," and which "Defense" was universally allowed to be the best which that controversy produced, was insane at the time and fully believed that by the judgment of God his rational soul had perished and that he had only brute life. This he stated in his Dedication of the work to the Queen which is so singular and rare, that we give it entire.

"MADAM—Of all the extraordinary things that have been rendered to your royal hands since your first happy arrival in Britain, it may

be boldly said, what now bespeaks your Majesty's acceptance is the chief.

"Not in itself, indeed; it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your Majesty's deep penetration, exact judgment, and fine taste.

"But on account of the author, who is the first being of the kind, and yet without a name.

"He was once a man; and of some little name; but of no worth; as his present unparalleled case makes but too manifest; for by the immediate hands of an avenging God, his very thinking substance has for more than seventeen years been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no not the least remembrance of its very ruins remains, not the shadow of an idea is left, nor any sense that, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it.

"Such a present from such a thing, however worthless in itself, may not be wholly unacceptable to your Majesty, the author being such as history can not parallel; and if the fact, which is real, and no fiction, or wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing event in the reign of George the Second, that a tract composed by such a thing was presented to the illustrious Caroline; his royal consort needs not be added; fame, if I am not misinformed, will tell that with pleasure to succeeding times.

"He has been informed that your Majesty's piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can, indeed, be truly known to the great Searcher of hearts only: He alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance; and your Majesty can not take it amiss, if such an author hints, that his secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken, and are too apt to flatter their superiors.

"But if he has been told the truth, such a case as his will cer-

tainly strike your Majesty with astonishment, and may raise that commiseration in your royal breast which he has in vain endeavored to excite in those of his friends ; who, by the most unreasonable, and ill-founded conceit in the world, have imagined that a thinking being could, for seven years together, live a stranger to its own powers, exercises, operations, and state, and to what the great God has been doing in it and to it.

“ If your Majesty, in your most retired address to the King of kings, should think of so singular a case, you may, perhaps, make it your devout request, that the reign of your beloved sovereign and consort may be renowned to all posterity, by the recovery of a soul now in the utmost ruin, the restoration of one utterly lost at present amongst men.

“ And should this case affect your royal breast, you will recommend it to the piety and prayers of all the truly devout, who have the honor to be known to your Majesty: many such, doubtless, there are ; though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your Majesty's patronage comes so recommended.

“ Could such a favor as this restoration be obtained from heaven, by the prayers of your Majesty, with what a transport of gratitude would the recovered being throw himself at your Majesty's feet, and adoring the divine power and grace, profess himself,

“ Madam, your Majesty's

Most obliged and dutiful servant,

SIMON BROWN.”

Mr. Cruden, the renowned author of that valuable and elaborate work, the *Concordance to the Bible*, was deranged all the time he was preparing it, and there are few histories more interesting than a full account of his life and writings would afford. He was placed in a Lunatic Asylum three different times by his friends—once before he was twenty, and twice afterwards at intervals of 12 or 15 years. He published each time an account of his confinement at Bethnal Green, where he was “ chained to a bedstead, handcuffed, and strait-

waistcoated." He was not cured by any of these trials, and constantly when out of confinement gave evidence of insanity, but usually of a harmless kind. One time he applied to the King for the honor of knighthood, and once offered himself as a candidate for a seat in Parliament and published numerous addresses to the citizens of London urging them to vote for him, because he was a second Joseph destined to save the country. The following is a specimen :

" To the worthy Livery of the City of London :

" LONDON, April 30, 1754.

" GENTLEMEN—Your votes and interest are humbly requested for Alexander Cruden, the Corrector, Citizen and Stationer, and author of the New Concordance to the Bible, a work in much esteem, to be one of the Representatives in Parliament for this city.

" It is thought that God in his providence signally favors the Corrector. And in order to fulfill the prophecies concerning him, he earnestly requests, that the sheriffs, candidates, and liverymen, may seriously, as in the sight of God, consider the Appendix to Alexander the Corrector's Adventures, and his letters and advertisements published for some days past, which it is hoped will have a good effect on the candidates themselves, and all persons concerned for the honor of God, and of true religion.

" If there is just ground to think that God will be pleased to make the Corrector an instrument to reform the nation, and particularly to promote the reformation, the peace, and the prosperity of this great city, and to bring them into a more religious temper and conduct, no good man in such an extraordinary case, will deny him his vote. And the Corrector's election is believed to be the means of paving the way to his being a Joseph, and an useful, prosperous man.

" The Corrector's earnest prayers are put up from time to time for your happiness in this world, and the world to come, through Jesus Christ.

" I am, very respectfully,

" Gentlemen,

" Your most obedient and affectionate

" Humble servant,

" ALEXANDER CRUDEN."

While Mr. Cruden was aspiring to the honors of knighthood, and a seat in Parliament, he appears to have been brought under the powerful influence of love; and with an ardor suited to the importance of the pursuit, he sought the hand of Mrs. Elizabeth Abney, the daughter of Sir Thomas Abney, who filled the office of Lord Mayor of London towards the close of the reign of William III. The object of his affection is described by him in his *Love Adventures*, "as a woman of good understanding, of good principles, and of amiable temper, with a liberal education, and acceptable person."

As Mrs. Abney peremptorily refused to see him, he urged his suit for months, by letters, memorials, and remonstrances innumerable, of which he published some laughable specimens. As milder measures had failed of producing a favorable termination, he at length sent to her a paper of great length, formally signed and sealed, which he styled a Declaration of War. In this he rehearsed his grievances, stated the means he had hitherto adopted to reduce Mrs. Abney to a compliance with his reasonable requests; and that he was now reduced to the necessity of employing other measures. Being an extraordinary man, he would thenceforth carry on the war in an extraordinary manner, "by shooting off great numbers of bullets from his camp, namely, by earnest prayer to heaven day and night, that her mind may be enlightened, and her heart softened. He also had recourse to another stratagem, which, though highly ludicrous, could not, from its public nature, have been altogether pleasant, to the lady herself. In 1751, Mrs. Abney being in the west of England, her eccentric lover evinced his affectionate concern for her welfare, by causing "praying bills" to be delivered every Sabbath at several places of worship, requesting the prayers of the minister and congregation for the preservation of herself and attendants. And on her return he sent similar bills, desiring that thanksgiving might be addressed to Almighty God for her safe arrival. In an epistle he subsequently addressed to her, he urges these exertions in her behalf, as a powerful argument in his favor, and a proof that he was "more thoughtful about her than all her friends."

Notwithstanding these multifarious and persevering attempts to

produce a favorable impression on her heart, Mrs. Abney remained obdurate ; and even his letters, he states, “ were quickly tossed back.”

All this, and much more equally strange and ludicrous, are to be found in his account of himself and his adventures. Through life he was thus deranged, yet he was one of the most noted correctors of the press in London, and prepared and published several editions of that laborious compilation, the Concordance to the Bible, which bears his name. He was also, it should be said, a man of great benevolence and of the most sterling integrity, and few, very few men have been of more use in the world than Mr. Cruden, although he was deranged nearly all his life.

But to return to illustrations of insanity furnished by poets and novelists. Some of them appear to have studied the subject thoroughly, while others merely allude to remarkable instances. Thus Horace describes the case of a citizen of Argos, who constantly thought himself in a theatre, and witnessing an interesting play, and laughed and applauded as if actually thus present. He was cured, but complained of his friends for thus destroying his pleasing delusions. Horace thus relates it :

“ At Argos lived a citizen well known,
Who long imagined that he heard the tone
Of deep tragedians on an empty stage,
And sat applauding in ecstatic rage ;
In other points, a person who maintained
A due decorum, and a life unstained,
A worthy neighbor, and a friend sincere,
Kind to his wife, nor to his slaves severe,
Nor prone to madness, tho’ the felons’ fork
Defaced the signet of a bottle cork ;
And wise to shun (well knowing which was which)
The rock high pendent, and the yawning ditch,
He, when his friends at much expense and pains,
Had amply purged with Hellebore his brains,
Come to himself—‘ Ah ! cruel friends ! ’ he cried
‘ Is this to save me ? Better far had died,
Than thus be robbed of pleasure so refined,
The dear delusion of a raptured mind.’ ”

This is not unfrequently the case. Those whose delusions have been pleasing, on recovery, for awhile regret the loss of them.

We once had a patient who fancied he was the Emperor of the world. After his restoration, he told us he had known this to be a delusion for some months before acknowledging it,—and very reluctantly parted with a command which had afforded him much gratification.

So ancient history informs us that “Thrasylaus, the son of Pythodorus, was seized with such an insanity, that he imagined all the ships which came into the Pyraeus were his own; reviewed, dismissed, and launched them; received those which arrived in port with as much joy as if he were the proprietor of the merchandize they brought home; of which, if any were lost, he made no inquiry about it, but rejoiced greatly for whatever came safe. Thus he passed a life of much pleasure. But his brother Crito, returning from Sicily, had him secured, and put under the care of the faculty; when, being cured of his insanity, he declared he had never lived with so much satisfaction and pleasure before; since he had nothing to disturb him, and a multitude of things to afford him delight.

Pope made insanity a study to some extent—though his knowledge of it seems mostly derived from Burton, and other writers. In his *Rape of the Lock*, in describing the gloomy cave of Spleen, he thus alludes to some rare cases:

“Unnumbered throngs on every side are seen,
Of bodies changed to various forms by Spleen.
Here living tea-pots stand; one arm held out,
One bent;—the handle this, and that the spout;
A pipkin there like Homer’s tripod walks;—
Here sighs a jar, and there a goose-pie talks.”

The strange delusions here alluded to, have all been witnessed. Bishop Warburton mentions the case of a lady who thought she was converted into a goose-pie.

Other poets have also put into verse some of the most singular instances of this disease—thus Moore in his *Fudge Family at Paris*, says in letter ix., from Philip Fudge, Esq., to Lord Viscount Castlereagh:

“Went to the mad-house,—saw the man
Who thinks, poor wretch, that while the fiend”

Of discord here full riot ran

He like the rest was guillotined;—

“But that when under *Boney's* reign

(A more discreet, though quite as strong one,)

The heads were all restored again,

He in the scramble got a *wrong* one.

“Accordingly he still cries out

This strange head fits him most unpleasantly,

And always runs, poor devil, about

Inquiring for his own, incessantly!”

This is in fact an account of a patient that was long an inmate of the Bicetre Lunatic Hospital at Paris.

But not to dwell any longer on the writings of those who have incidentally alluded to insanity; we will pass to two others who seem to have understood all its varieties, and all its causes. We allude to *Shakspeare* and *Sir Walter Scott*. The latter is known to have made mental maladies a special study. But where *Shakspeare* obtained his knowledge of them we know not. In truth, *Shakspeare* himself is as great a mystery as any case of insanity,—as singular an instance of variation from the ordinary standard of mental manifestation.

The more we read *Shakspeare* the more we are astonished; not so much at his wonderful imagination, but at the immensity and correctness of his knowledge.

And on no one subject in our opinion, has he shown more of his remarkable ability and accuracy than on insanity. He has not, like many other writers, alluded to a few cases and thrown out a few hints on this subject, but his dramatic works abound with remarks upon the disease. There is scarcely a form of mental disorder he has not alluded to, and pointed out the causes and method of treatment.

It appears to us *Shakspeare* has not had sufficient credit for his knowledge on this subject—probably because those who have commented upon his works, had not themselves much knowledge of insanity, and were not aware of the extent and variety of that which he has exhibited.

In treating of this subject we propose to show that his knowledge of insanity was not only great and varied, but that his views respecting it—its causes and treatment, were far, very far in advance of the age in which he lived.

Let us call to mind that Shakspeare flourished about two hundred and fifty years since, or about the year 1600—and at a time when insanity was generally regarded as caused by the agency of the Devil. This was not merely popular opinion, but the opinion of some distinguished medical writers. For its cure, sometimes Saints were invoked, and sometimes whipping was resorted to. In fact whipping was the most general remedial measure in the time of Shakspeare. He was aware of this, as he himself alludes to the fact in his play of *As you Like It*. "Love," says Rosalind, "is merely a madness; and I tell you, deserves as well a dark house and a *whip*, as madmen do."

An examination of his writings will show that he believed the following facts, all of which were in advance of the general opinions of his age, and are now deemed correct.

1. That a well-formed brain, a good shaped head, is essential to a good mind.
2. That insanity is a disease of the brain.
3. That there is a general and partial insanity.
4. That it is a disease which can be cured by medical means.
5. That the causes are various the most common of which he has particularly noticed.

These assertions we shall endeavor to prove:

First. That a well-formed brain is essential to a good mind, he often mentions. He particularly notices the excellence of a high forehead. Thus, Cleopatra, anxious to know the personal appearance of her rival Octavia, asks the messenger, "Bearest thou her face in mind, is't long or round?" to which he replies, "Round even to faultness, and her forehead as *low* as she would wish it." This so pleased Cleopatra that she replied, "There is gold for thee," and rewarded him for his gratifying intelligence.

So in the *Two Gentlemen of Verona*, Julia contemplating the pic-

ture of her rival Silvia, says, “ Her *forehead’s* low, what should it be that he respects in her ?”

Again ; Caliban, in the *Tempest*, fears they “ may all be turned to Barnacles, or to apes with foreheads villainous low !”

Second. Shakspeare considered insanity to be a disease of the brain.

In *Macbeth*, the struggle between sanity and insanity is well illustrated, particularly in the dagger scene. At first *Macbeth* doubts and asks :—

“ Is this a dagger, which I see before me,
The handle towards my hand ? Come, let me clutch thee.”

Not succeeding, he doubts his eye-sight and exclaims,

“ Art thou but
A dagger of the mind : a false creation,
Proceeding from the heat oppressed brain !”

Yet looking again, he sees it in form so “ palpable,” that he for an instant believes in its existence—but finally, reason triumphs and he exclaims,

“ There’s no such thing ;
It is the bloody business which informs
Thus to mine eyes.”

The whole passage is beautiful and instructive, and finely exhibits the struggle between reason and delusion.

Macbeth also believed *Lady Macbeth* to be affected by mental disorder, and asks the Doctor if he can not

“ Minister to a mind diseased ;
Pluck from the memory a rooted sorrow ;
Raze out the written troubles of the *brain* ?”

Showing that he considered her disorder seated in that organ.

Othello when perplexed in the extreme was thought to be insane. Hence *Lodovico* asks, “ Are his wits safe ? Is he not light of *brain* ?”

Disordered mind is sometimes called by Shakspeare *Brain Sickness*, the result of a hot, boiled or dried brain—terms which are pathologically correct. *King Henry* exclaims, “ What madness rules in brain-sick men ?” So *Prince Henry* says of *King John*,

"His pure brain
Doth by the idle comments that it makes
Foretell the ending of mortality—"

In Titus Adronicus, Tamerlane says,

"This fits his lunacy—feeds his brain-sick fits."

Laertes, on seeing Ophelia deranged, exclaims,

"O heat dry up my *brains*
Thy madness shall be paid with weight."

Falstaff, when outwitted by the merry ladies of Windsor, asks—
"Have I laid my brain in the sun and dried it, that it wants matter
to prevent so gross o'erreaching as this?" And Jacques, in *As you
Like It*, speaking of a fool says,

"In his brain—
Which is as dry as the remainder biscuit
After a voyage,—he hath strange places cramm'd
With observation, the which he vents
In mangled forms."

But we have referred to instances enough to show that Shakspeare considered the brain the organ of the mind, and insanity to arise from disease of this organ.

Thirdly. Shakspeare knew and has accurately described several varieties of insanity. In some of the cases the insanity is very slight, in others the most violent.

The case of Macbeth is one in which the actual insanity is very slight and momentary. Perhaps it should not be called one of insanity at all, but merely hallucination of sight.

Neither is Lady Macbeth represented as insane. She was a somnambulist and walked and talked in her sleep, but when awake was not insane.

Many narratives strikingly similar are on record, where fear—remorse of conscience—and sleeplessness have produced like troubles of the brain, and individuals have seen signs and heard voices which they believed from heaven and have refrained from crime and been lead to a reformation of life—or to the divulgence of crimes which they had long concealed. Shakspeare, therefore, in delineating the

character of Macbeth and lady Macbeth, drew from nature—not imagination.

The insanity of Hamlet is very finely portrayed, though by many it is thought that Shakspeare meant to represent his insanity as altogether feigned. But this we are confident is erroneous. The mental disorder of Hamlet is most exquisitely drawn and no doubt from observation. Shakspeare knew much more about insanity than many of his commentators—and therefore they have mistaken and obscured his meaning. Shakspeare well knew that insane persons often advance sentiments that evince not only a sound but an acute and vigorous understanding—but Mr. Boswell and other of his critics did not, and therefore argue that as Hamlet conversed rationally at times, he was not insane at all.

In the life of Hamlet as represented by Shakspeare we have a full history of a case of insanity, of a peculiar kind. It was not a case of mania—nor of general insanity, but a case of melancholy madness—in which the reason was only occasionally overpowered—while the feelings were much disordered by disease.

Shakspeare carefully prepares him for this disease—he predisposes him to it, if we may so say, and Hamlet exhibits premonitory symptoms of the malady before he saw the ghost of his father—to which his insanity has by some been ascribed. Before this he was melancholy, and talked of committing suicide. “All the uses of the world, had already,” as he says, become to him, “weary, stale, flat and unprofitable.” Then he sees and converses with the ghost of his father which increases his disorder. As described by Polonius he became more sad, sleepless, light of head, and then raving. At first he can hardly be deemed insane—merely melancholy, and in most that he does and says exhibits but little mental disorder, which is made thus gradually to increase upon him. In all this, nature was followed. Had his insanity come on suddenly or with violence, it would not have been the natural course of this form of the disease.

Finally, after the mock play, the disease is fully developed.

True, he at one time intimates that he is feigning insanity, and at another denies that he is deranged. Now all this is very often ob-

served in Lunatic Asylums. Not a month occurs but we have patients say to us, they are feigning insanity by such and such acts, while others more frequently exclaim, like Hamlet, "It is not madness, bring me to the test," and are as ingenious as the most sane persons would be in explaining their conduct in a manner to disprove insanity.

The case of Ophelia in the same play is also exquisitely drawn, though it is not like that of Hamlet among the rare varieties; but being of a kind more frequently seen, it has attracted more attention. A common notion of insanity is, that those laboring under it, are always violent and raving or else talking incoherently or nonsensically. Yet every person who has seen much of this disease knows, as Shakspeare did, that not unfrequently the insane, for the most part, conduct with propriety, and converse rationally on a great variety of subjects.

But in King Lear, Shakspeare has developed his views respecting insanity, more fully than in any other of his plays.

Lear's is a genuine case of insanity, from the beginning to the end; such as we often see in aged persons. On reading it we can not divest ourselves of the idea, that it is a real case of insanity, correctly reported. Still, we apprehend the play or *case* is generally misunderstood. The general belief is, that the insanity of Lear originated *solely* from the ill-treatment of his daughters, while in truth he was insane before that, from the beginning of the play, when he gave his kingdom away, and banished as it were Cordelia and Kent, and abused his servants. The ill-usage of his daughters only aggravated the disease and drove him to raving madness.

Had it been otherwise, the case as one of insanity would have been inconsistent and very unusual. Shakspeare, and Walter Scott, prepare those whom they represent as insane, by education and other circumstances, for the disease—they predispose them to insanity, and thus its outbreak is not unnatural.

In the case of Lear, the insanity is so evident before he received any abuse from his daughters that, professionally speaking, a feeling of regret arises that he was not so considered and so treated. He

was unquestionably very troublesome, and by his “new pranks,” as his daughter calls them, and rash and variable conduct, caused his children much trouble and introduced much disorder into their households; keeping, as Goneril says,—

“A hundred knights and squires;
Men so disorder’d, so debauch’d, and bold,
That this our court infected by their manners,
Shows like a riotous inn: epicurism and lust
Make it more like a tavern or a brothel,
Than a grac’d palace.”

In fact, a little feeling of commiseration for his daughters, at first arises in our minds from these circumstances, though to be sure they form no excuse for their subsequent bad conduct.

Let it be remembered they exhibited no marked disposition to ill-treat or neglect him until after the conduct of himself and his knights had become outrageous. Then they at first reproved him, or rather asked him to change his course in a mild manner. Thus Goneril says to him, “I would you would make use of that good wisdom whereof I know you are fraught; and put away these dispositions, which *of late* transform you from what you rightly are;” showing that previously he had been different. This, however, caused an *unnatural* and violent burst of rage, but did not *originate* his insanity, for he had already exhibited symptoms of it, and it would naturally have progressed even if he had not been thus addressed.

Lear is not after this represented as constantly deranged. Like most persons affected by this kind of insanity, he at times converses rationally.

In the storm scene, he becomes violently enraged, exhibiting what may daily be seen in a mad-house, a paroxysm of rage and violence. It is not until he has seen and conversed with Edgar, the “Philosopher and learned Theban,” as he called him, that he became a real maniac. After this, aided by a proper course of treatment, to which we shall again allude, he falls asleep, and sleep, as in all similar cases, partially restores him. But the violence of his disease and his sufferings were too great for his feeble system, and he dies, and

dies deranged. The whole case is instructive, not as an interesting story merely, but as a faithful history of a case of *senile insanity*, or the insanity of old age. Slighter degrees of it are not unfrequent in aged people, who, after having given their property to their children, are made unhappy and partially insane because they can not still control it.

Edgar, who is represented in the same play as insane, merely pretends to be so, and for safety assumes the garb, character, and conduct of a class of beggars—known as Tom O'Bedlams. They were persons who had been insane and shut up in a Lunatic Hospital in London, called Bedlam, and from which they were discharged after they became partially restored and harmless. They were licensed to go out as beggars and conducted much as Edgar represents. They often chanted and sang wild ditties and songs, some of which have been preserved.

D'Israeli, in his *Curiosities of Literature*, has inserted a *Tom-a-Bedlam song*, which he discovered in a scarce collection of "Wit and Drollery," published in 1661. The last stanzas is as follows, and which he says, "contains the seeds of exquisite romance, worth many an admired poem."

"With a heart of furious fancies,
Whereof I am commander;
With a burning spear,
And a horse of air,
To the wilderness I wander;
With the knight of ghosts and shadows,
I summoned am to Tourney:
Ten leagues beyond
The wide world's end;
Methinks it is no journey."

Scott represents Madge Wildfire as having been in Bedlam, and makes her sing the following stanza of the same song :

"In the bonnie cells of Bedlam
Ere I was one-and-twenty,
I had hempen bracelets strong
And merry whips, ding-dong,
And prayer and fasting plenty."

Fourthly. Shakspeare believed insanity could be cured by medical treatment. This has been denied, and he is often quoted as authority against medicine and physicians, and principally because he makes Macbeth exclaim, "Throw physic to the dogs—I'll none of it."

But this, Macbeth was led to say in consequence of the reply of the Doctor to a previous question—that he could do nothing to relieve Lady Macbeth, and that "the patient must minister to herself." Professionally speaking, the reply was a very incorrect one—but it was necessary for the plot that Lady Macbeth should not be cured, or else a more correct reply, and better prescription would have been given. That Shakspeare knew of a better course of treatment is evident from the fact that he makes the physician of King Lear adopt it.

Let it be recollected also that this exclamation of Macbeth against physic was made when arming for battle, and when his mind was intently engaged in making arrangement to meet his enemies. Viewed in this light, this careless remark is rational and proper, but surely can not be adduced as evidence that Shakspeare held to such an opinion. On the contrary, that remedial measures are beneficial, and that insanity can be cured by medical means, he has repeatedly stated.

Thus, in King Lear, Cordelia asks in reference to her father, "What can man's wisdom do, in the restoring of his reason?" The physician promptly, and truly answers:

"There are means, Madam:
Our foster-nurse of nature is repose,
The which he lacks, that to provoke in him,
Are many simples operative, whose power
Will close the eye of anguish."

So the Abbess, in the Comedy of Errors, proposes to restore Antipholus to his wits,

"With wholesome syrups and drugs."

The efficacy of music to calm the disorderd mind, Shakspeare also alludes to, and calls it the "best comforter to an unsettled fancy."

The danger of a relapse, and the best means of guarding against it, are stated in the advice given to Cordelia by the physician. He says :

“ Be comforted, good Madam, the great rage
You see is cured in him, and yet it is danger
To make him even o’er the time he has lost ;
Desire him to go in, trouble him no more
Till further settling.”

Now we confess, almost with shame, that although near two centuries and a half have passed since Shakspeare thus wrote ; we have very little to add to his method of treating the insane, as thus pointed out. To produce sleep and to quiet the mind by medical and moral treatment, to avoid all unkindness, and when patients begin to convalesce, to guard, as he directs, against every thing likely to disturb their minds, and to cause a relapse—is now considered the best and nearly the only essential treatment.

Lastly. Shakspeare knew that the causes of insanity were various, and has particularly mentioned some of the most common. He has most frequently alluded to the influence of grief, anxiety, and melancholy, as the most common causes.

Thus, in *Taming of the Shrew*, he says :

“ Too much sadness hath congeal’d your blood,
And melancholy is the nurse of frenzy.”

In *Timon of Athens*, he says :

“ His wits are drowned and lost in his calamities.”

These, truly, are the most common causes, but he speaks of others. In *Troilus and Cressida*, he supposes madness may be caused “ by too much blood, and too little brain,” and we regard this as not an unfrequent predisposing cause, though it is one not often mentioned.

In *Macbeth*, he alludes to the fact, that some narcotics cause insanity ; thus *Macbeth* says :

“ Have we eaten of the insane root
That takes the reason prisoner.”

Meaning probably, hen-bane, which has this effect when eaten.

In the *Comedy of Errors*, he happily alludes to several of the causes of insanity.

In accounting for the insanity of Antipholus, the Abbess, after ascertaining that he had neither lost *wealth or friends*, learns that his wife was jealous of him, and was constantly reprehending him, and adds,

“Therefore came it, that the man was mad;
The venom clamors of a jealous woman
Poison more deadly than a mad dog’s tooth.
It seems his sleeps were hinder’d by thy railing:
And therefore comes it that his head is light.
Thou sayest his meat was sauced with thy upbraidings:
Unquiet meals make ill-digestions,
Therefore the raging fire of fever bred;
And what’s a fever but a fit of madness?
Thou say’st his sports were hinder’d by thy brawls;
Sweet recreation barred, what doth ensue,
But moody and dull melancholy,
(Kinsman to grim and comfortless despair;) e
And, at her heels, a huge, infectious troop
Of pale distemperatures, and foes to life?
In food, in sport, and life-preserving rest
To be disturb’d would mad or man or beast;
The consequence is, then, thy jealous fits
Have scar’d thy husband from the use of wits.”

It will be seen, by a careful perusal of the quotation we have made, that he mentions many of the causes of this disease, and those, of which no one who was not an accurate observer, or a thorough student of the disease would ever have thought.

The loss of sleep he mentions first, and according to our observation, this, of all the immediate causes of insanity, is by far the most common. We are apt to say that it is this or that circumstance that caused the insanity; but it is very rare for any anxiety whatever to cause mental aberration unless the sleep is much disturbed; and when this is disturbed to a great degree, and for a long time, as a general rule, insanity or death takes place.

Shakspeare’s test of insanity is often mentioned, and sometimes referred to in Courts of Justice. It occurs in Hamlet—when he sees the ghost of his father; his mother, the queen, says to him,

“This is the very coinage of your brain
This bodiless creation ecstasy.”

To which he replies,

“Ecstasy!

My pulse, as yours, does temperately keep time
And makes as healthful music; It is not madness
That I have uttered. Bring me to the test,
And I the matter will reword; which madness
Would gamble from.”

Now we admit that this is a very correct test in many cases of insanity, and know of none better in order to determine whether there is a sufficient degree of mental soundness requisite to make a will. In all such cases the person suspected of insanity should be asked at different times to *reword*, or repeat what he had said or proposed. And if the memory does not *gamble* from the subject, the mind may be deemed sufficiently sound to dispose of property by will—provided there is no evidence adduced of disorder of the moral powers by disease, and to such an extent as to bias the intellect. The test is generally a good one, but as an universal one it is not, as in many varieties of mental aberration there is no defect of memory.

But it was very proper for Hamlet, although deranged, to allude to it. There is scarcely a day but we are thus addressed by patients. That the pulse is regular and the memory good is often adduced by patients as evidence of their not being insane, as their friends regard them. And it is not given as an opinion of Shakspeare, but is Hamlet's own comment on his case, which, as we have said, is similar to that which we almost daily hear from those decidedly deranged at this Asylum.

In conclusion ;—where did Shakspeare obtain his minute and accurate knowledge of insanity, of its causes, varieties and treatment? Something he may have learned from books; but far more, we believe, from his own observation. He must have seen individuals affected with the various forms of insanity he has described; heard their histories and marked their conduct and conversation, or he could not have been so minutely correct.

The insane he has described are not imaginary characters, but may now be found in every large asylum. In this extensive establishment

are all the insane characters described by Shakspeare. Here may be seen Jacques, "wrapt in a most humorous sadness." At times sociable and merry, but more frequently sad and melancholy; but not like others, as he has, like his prototype, a "melancholy of his own." Here, too, is Macbeth, much of the time conversing rationally, and manifesting a most noble nature, and at other times clutching imaginary daggers, or screaming, terrified by the ghosts of the departed.

Here, also, is Hamlet; the well-bred gentleman and scholar, once the "glass of fashion and the mold of form; the observed of all observers;" whose conversation is now often instructive and interesting, but who, at other times is overwhelmed with imaginary troubles, that cause him to exclaim more frantically than Hamlet, and to our terror, "oh, that the Everlasting had not fixed his canon against self-slaughter."

Here, also, is King Lear, in a paroxysm of wrath, at some trivial occurrence, but much of the time venting all his rage upon his relations and friends, for abuse of him; and then occasionally in good humor, and conversing with much apparent satisfaction with some demented or half-idiotic patient, whom he considers a "Philosopher and most learned Theban."

Here, also, is the gentle Ophelia; past cure, past hope, with her pure mind in fragments, playing on the piano and singing the songs of Moore and other modern poets, instead, like the Ophelia of Shakspeare, those of the poets of that time.

Shakspeare must have seen Lear, and Hamlet, and Ophelia; no reading would have enabled him to have given such complete and minute histories of them, as cases of insanity. With him, however, as we have already said, a little observation no doubt, would suffice. One visit to the Bedlam Hospital would teach him much; for, what on other minds would have made no impression, or been immediately forgotten, was by Shakspeare treasured up, even as to the most minute particulars, and when he wished, every look, word, or action of the patient, and every idea he heard advanced by the attendants, he was able to recall.

As already mentioned, this wonderful power of memory and accuracy of observation is possessed to a greater or less extent by all men of genius, and therefore, the writings of such, should not be neglected by those who study man, whether sane or insane. Human nature, as respects the passions and emotions, is ever the same, and correct descriptions of mental phenomena, though of ancient date, are still worthy of our attention.

Having thus shown Shakspeare's accurate and extensive knowledge of insanity, we proceed, in conclusion, to briefly notice some of the principal insane characters which Sir Walter Scott has described.

Scott, it is said, and no doubt truly, made insanity a particular study. He probably read and inquired respecting it, and no doubt saw many individuals affected by the disease. In his day it was easy to obtain correct knowledge of insanity from books; but in the time of Shakspeare, most books on the subject would but have served to mislead.

Sir Walter Scott, like his great prototype, Shakspeare, is in the delineation of none of his characters more happy than in those he describes as insane. We shall mention, however, but few, and those the most important, namely, Madge Wildfire, mentioned in the Heart of Mid Lothian; Norna, in the Pirate; and Clara Mowbray, in St. Ronan's Well.

Like Shakspeare, Scott has, if we may so say, educated his characters to become insane. He prepares and predisposes them to the disease by the early circumstances of their lives, and also for that kind of insanity which they subsequently manifest. Madge Wildfire as an exhibition of insanity and originality, has been much praised, especially by Coleridge; who pronounces her the most original of all Scott's characters. We can not concur in this opinion. The form of insanity she exhibits is far more common than that of Clara Mowbray, or even of Norna. It bears considerable resemblance to the Ophelia of Shakspeare, and Maria of Sterne, but lacks their gentleness and delicacy.

Madge became deranged from a common predisposing cause, excessive love of admiration, an insatiable desire to dazzle and to

captivate. In all the poor maniac's ravings, in her scraps from Bunyan, in her fantastic dress, and love of finery, we see the predominance of this trait in her character. She was badly educated, and what was worse, was of a bad breed, as her mother was an unprincipled, base woman, who favored the alliance of her daughter with an old man whom she could neither love or respect: then came trouble and remorse and fear from her own misconduct; and her mind, which was "constitutionally giddy and unsettled, became deranged."

We mention these circumstances to show how skilfully and carefully the whole character is drawn, so that nothing appears inconsistent or unnatural, and purpose, before we close, to allude to the *moral* to be derived from such accurate and minute histories of individuals, who commence the world with bright prospects, but when overtaken by misfortune, instead of rising superior to it, sink beneath the calamity into the grave, or become incurably insane.

Norna, of the Pirate, is a different character, though driven to madness from nearly like causes to those of Madge Wildfire. Her character, as delineated by Scott, is meant to be an instance of that kind of insanity, during which persons exhibit much ability, converse intelligibly, and are therefore able to deceive and impose upon others,—and also able at the same time, to impose on themselves. Such characters may usually be found in every large Lunatic Hospital. Some of them claim to be Emperors, Kings, and Queens, while others profess to be empowered from on High to execute some great commission on earth.

Some such, manifest great ability, and while they deceive themselves are able also to deceive others, and sometimes *many* of the more credulous. Matthias, *the imposter*, as he was called, was perhaps one of this class,—Don Quixote is an illustrious instance.

The evidence of all their senses—their confinement in Lunatic Hospitals, or in prisons, where they are wholly controlled by others, has no effect to undeceive them. Scott refers to an amusing case of the kind in which the sense of taste could not be deceived. It was that of a man confined in a Lunatic Hospital in Edinburgh, where

he was constantly happy, and believed that the building and all the persons in it, were under his control—and that he had every thing done as he directed and consistent with his high notions of his wealth and grandeur. One thing, and but *one thing*, he said, puzzled him, and that was, that notwithstanding his table was supplied with every luxury and a great variety, and such food as he had directed—yet some how it happened that every thing tasted like *porridge*, the only food in fact provided for him, but of which all his senses seem to inform him, except the sense of taste—and this was overpowered by his active imagination : for although he tasted *porridge*, still believed he was eating the most rare and costly dishes. Thus *Norna* is made to believe that she ruled the tempest—and controlled innumerable circumstances by aid of supernatural power ; and her manner, and full conviction of the truth of what she asserted led many to believe her. The renowned Joan of Arc, Maid of Orleans, one of the most interesting of historical personages—was, we think, affected with this form of insanity.

But Clara Mowbray, of St. Ronan's Well, is in our opinion a more interesting character than either Madge Wildfire or *Norna*—and the most lovely of Scott's delineations. Her mental disorder is so exquisitely and delicately drawn, that it is hardly considered a case of actual insanity—but merely melancholy, verging to insanity—all the incidents of her life prepare her for this—the early loss of her mother—the neglect and harshness of her father, and her constant reading of romances, which formed her only mental aliment. Then came her love of Tyrrel and bright hopes of happiness, and then suddenly, in an instant, all her fond and high expectation blasted and forever. From her defective education she had no mental resources to sustain her, no mother or friend to soothe and guide her, and consequently her mind sank into a state of melancholy—or into a state of alternate levity and sadness.

But she has best described her condition in her memorable interview with Tyrrel at the Buskstone. After telling him that her “brain has been but ill settled since they last met, when all their hopes were crushed down and buried when they budded fairest;”

she adds, in reference to the ravages which grief had made on her countenance :

“ Grief is the sickness of the mind, and its sister is the sickness of the body ; they are twin-sisters and are seldom long separate ; sometimes the body’s disease comes first, and dims our eyes and palsies our hands, before the fire of our mind and of our intellect is quenched.

“ But mark me, soon after comes her cruel sister with her urn, and sprinkles cold dew on our hopes and on our loves, our memory, our recollections and our feelings, and shows us that they can not survive the decay of our bodily powers.”

It is evident one thus stricken down, body and soul by grief could not long survive, and she dies like a deranged person, from the excess of her feelings overpowering her feeble bodily powers.

All three alluded to—Clara, Norna, and Madge, became deranged from somewhat like causes, viz : blasted hopes in early life ; yet how different is their insanity, and yet each is in perfect keeping with the previous character and education. *Clara* shrunk from the world and avoided all notice. *Norna* sought to rule it, and *Madge* to astonish and captivate it by her personal charms, manners and dress.

From these few cases selected from Scott, and thus briefly noticed, we think some improvement may be derived. In early life with the fairest prospects of happiness, each of these characters met with a reverse of fortune, and sunk under it. But why so ? others, many others, some of whom the same writer has described, suffered as severely, but though they felt the shock did not yield to it ; but on the contrary, seemed to have gained strength by adversity, and been prepared for greater usefulness.

To illustrate what we mean, contrast the character of *Clara Mowbray* with that of some other of Scott’s characters, with *Minna Troil* for instance, of the *Pirate* ; “ the high and imaginative *Minna*,” like *Clara*, “ gifted with the deepest feeling and enthusiasm, yet doomed to see both blighted in early youth, because with the inexperience of a disposition equally romantic and ignorant she had built her fabric of happiness on a quick-sand instead of a rock,” and yet *Minna* did not sink like *Clara* beneath the stroke. And why ? For the answer

more fully than we shall give, the reader is referred to their histories as given by Scott, and which none can read without profit. The one became melancholy, then frantie, and died; the other became happy and useful. The one sunk down and made no effort—the other roused herself to the active duties of life. And this we consider the surest, if not the only remedy for every one in similar circumstances. Disappointments in life, blasted hopes, sorrow and anguish may be the fortune of many who read these remarks. To such we would say, strive against every feeling of despair or even of despondency; do not believe that further effort will be useless, but with renewed energy seek for employment, and ardently engage in the duties of life; and if without hope of increasing your own, labor for the good and happiness of others. For be assured, as Scott says, in describing the later life of Minna Troil, “Be assured, that whatever may be alleged to the contrary by the sceptic and the scorner, to each duty performed, there is assigned a degree of mental peace and high consciousness of honorable exertion, corresponding to the difficulty of the task accomplished. That rest of body which succeeds to hard and industrious toil is not to be compared to the repose which the mind enjoys under similar circumstances.”

But to be able to pursue this course when circumstances call for it, requires preparation in early life. Youth must not be passed in idleness, nor in reading romances and revelling in imaginary scenes of future happiness. But a portion of it should be allotted to actual toil, to manual labor, whereby a healthy and vigorous physical system will be secured, which is the best safeguard against the development of that too sensitive and nervous condition which usually precedes and predisposes to mental disorder. Then with moderate and rational notions of life and of its duties, and with a firm resolve to discharge them faithfully and timely, there will be good hope that if disappointments and misfortunes come they will not crush the spirit, but on the contrary purify and strengthen it.

ARTICLE III.

LETTER FROM SIR JAMES MACKINTOSH TO ROBERT HALL, ON THE RECOVERY OF THE LATTER FROM HIS FIRST ATTACK OF INSANITY.

“On the whole,” says the London Quarterly Review, “this is as sensible and beautiful a letter, as ever was penned, on perhaps the most delicate of all possible subjects.”

We concur in this opinion and insert the letter here, as it contains views respecting insanity which we wish to promulgate.

Sir James’ opinions on this subject are entitled to much consideration from the fact, that he was educated a physician, and had given much attention to insanity. When the King of England was deranged in 1788, Mackintosh wrote a work on this disease, which was advertised, but we believe was not published.

His eminent correspondent, Robert Hall, became deranged in 1804, when about 40 years of age. He was cured in two months by Dr. Arnold. His insanity was supposed to be caused by too solitary a life absorbed in meditation. On his restoration he re-commenced preaching and became deranged again in about one year. He was cured in a short time by Dr. Cox, and then for awhile relinquished preaching and engaged in literary pursuits. His insanity did not in the least impair his mental powers. The following is the letter referred to :

BOMBAY, February 18, 1808.

“MY DEAR HALL—It is now some time since I received yours of the 20th July, 1806, from Leicester, and I assure you that I do not think myself in the least entitled to that praise of disinterestedness which you bestow on me, for wishing to correspond with you. The strength of your genius would, in all common circumstances, have made you a most desirable correspondent ; and the circumstances which now limit your mental excursions give to your correspondence

attractions of a very peculiar nature. Both the subject and the tone of your letters are probably almost unexampled. I have trusted enough to speak of what perhaps no friend ever dared to touch before ; and you justify my confidence by contemplating, with calm superiority, that from which the firmest men have recoiled. That the mind of a good man may approach independence of external things, is a truth which no one ever doubted, who was worthy to understand ; but you perhaps afford the first example of the moral nature looking on the understanding itself as something that is only the first of its instruments. I can not think of this without a secret elevation of soul, not unattended, I hope, with improvement. You are perhaps the first who has reached this superiority. With so fine an understanding, you have the humility to consider its disturbance as a blessing, as far as it improves your moral system. The same principles, however, lead you to keep every instrument of duty and usefulness in repair ; and the same habits of feeling will afford you the best chance of doing so.

"We are all accustomed to contemplate with pleasure the suspension of the ordinary operations of the understanding in sleep and to be even amused by its nightly wanderings from its course in dreams. From the commanding evidence which you have gained, you will gradually familiarize your mind to consider its other aberrations as only more rare than sleep or dreams ; and in process of time they will cease to appear to you much more horrible. You will thus be delivered from the constant dread which so often brings on the very evil dreaded ; and which, as it clouds the whole of human life, is itself a greater calamity than any temporary disease. Some dread of this sort darkened the days of Johnson ; and the fears of Rousseau seem to have constantly realized themselves. But whoever has brought himself to consider a disease of the brain as differing only in degree from a disease of the lungs, has robbed it of that mysterious horror which forms its chief malignity. If he were to do this by undervaluing intellect, he would indeed gain only a low quiet at the expense of mental dignity. But you do it by feeling the superiority of a moral nature over intellect itself. All your unhappiness has arisen

from your love and pursuit of excellence. Disappointed in the pursuit of union with real or supposed excellence of a limited sort, you sought refuge in the contemplation of the Supreme Excellence. But, by the conflict of both, your mind was torn in pieces; and even your most powerful understanding was unable to resist the force of your still more powerful moral feelings.

“The remedy is prescribed by the plainest maxims of duty. You must act: inactive contemplation is a dangerous condition for minds of profound moral sensibility. We are not to dream away our lives in the contemplation of distant or imaginary perfection. We are to act in an imperfect and corrupt world; and we must only contemplate perfection enough to ennoble our natures, but not to make us dissatisfied and disgusted with those faint approaches to that perfection which it would be the nature of a brute or a demon to despise. It is for this reason that I exhort you to literary activity. It is not as the road of ambition, but of duty, and as the means of usefulness and the resource against disease. It is an exercise necessary to your own health, and by which you directly serve others. If I were to advise any new study, it would be that of anatomy, physiology, and medicine; as, besides their useful occupation, they would naturally lead to that cool view of all diseases which disarms them of their blackest terrors. Though I should advise these studies and that of chemistry, I am so far from counseling an entire divorce from your ancient contemplations, that I venture to recommend to you the spiritual letters of Fenelon. I even entreat you to read and re-read them.

“I shall also take the liberty of earnestly recommending to you to consult Dr. Beddoes, in the most unreserved manner, on every part of your case, and to be implicitly guided by his counsels in every part of your ordinary conduct. I have more confidence in him than in all the other physicians in England; and I am not ignorant on the subject of medicine. Total abstinence from fermented liquor is obviously necessary; and I should think it best to relinquish coffee and tea, which liquors I think you sometimes drank to excess.

“May you, my dear friend, who have so much of the genius of

Tasso and Cowper, in future escape their misfortunes—the calamities incident to tender sensibility, to grand enthusiasm, to sublime genius, and to intense exertion of intellect.”

ARTICLE IV.

ASYLUMS EXCLUSIVELY FOR THE INCURABLE INSANE.

Some benevolent individuals noticing the deplorable situation of the incurable insane, who are confined in poor-houses, and having seen the comfortable condition of deranged persons in well conducted Lunatic Asylums, have proposed that public Asylums should be built on a cheap plan, solely for those supposed to be incurable.

After much consideration we are constrained to oppose such arrangements. Establishments solely for the poor and incurable we believe would soon become objects of but little interest to any one, and in which neglect, abuse and all kinds of misrule would exist, and exist without detection.

We are opposed to them principally on these grounds.

1. No one can determine with much accuracy which patients are, and which are not, incurable. Of those in this Asylum we can not say of at least one-third to which of these classes they belong. We still indulge hopes of their restoration, but probably shall be disappointed in a majority of them.

But the hope we have and which encourages us in our efforts to cure them would be destroyed by sending them to an incurable establishment. The fact that the chances of recovery would be diminished to even but a few, is enough to make us hesitate before we establish such Asylums.

2. Many that are incurable are monomaniacs. They are deranged but on one or two subjects, and sane on others. Such surely should not be deprived of any comforts that are afforded the curable class, among which the greatest is *hope* of again being restored to

society, which would be destroyed if they were sent to an incurable Asylum.

Equally or more strongly does this objection apply to cases of remission, to those numerous cases in which insanity is exhibited for a week and followed by several weeks of sanity. Shall these be told there is no hope for them?

3. Among the incurable insane there would be no certain means of ascertaining the neglect or abuse of them. In all Asylums, the fact that some are well and soon to leave the Asylum is the greatest safeguard against abuse.

4. No possible good could arise from such distinct Asylums, except they might be conducted at less expense. But how, so if they are to have proper officers, physicians, &c., and if they do not, why are they better than poor-houses.

There are no facts in favor of such establishments. As yet we have none in this country. The only one we ever saw, is at Genoa, in Italy. The Hospital of Incurables, when we visited it in 1829, contained two hundred and fifty insane.

They were confined in badly ventilated apartments from which they were never discharged but by death. The quiet, the noisy, and the violent, were all congregated together, and a majority were chained to their beds by their wrists and ancles. No contemplation of human misery ever affected us so much: the howlings, execrations, and clanking of chains, gave to the place the appearance of the infernal regions. Little or no medical treatment was adopted. We hope never to see such institutions in this country. On the contrary, let no Asylum be established but for the curable, and to this the incurable and the rich and the poor should be admitted; let all have the same kind care; and all indulge the same hope, even if delusive to many, of ultimate recovery, but do not drive any to despair, and destroy the little mind they still possess, by consigning them to a house, over the entrance of which, Dante's lines on the gates of hell might well be inscribed,

“Lasciate ogni speranza
Voi che intrate qui.”

“Leave hope behind, all ye who enter here.”

On this subject the Hon. Michael Hoffman thus happily remarked, in the Assembly of the State of New York, during the last session : "To receive," says he, "only incurable insane paupers, would convert the institution into a madhouse—a mad poor-house—a den of filth and misery, and an object of abhorrence and disgust, which nobody would begin to approach. But place those there who have friends of wealth and consequence, and you secure that vigilance, that inducement to look into its entire management, which is necessary to make it a well ordered institution. Make it a poor madhouse and the poor have no feet to travel after them, and the patients would be left to the cold inhuman care of brute officiality, not to be cured but to be cursed. But admit freely the curable and the rich to the institution, and they have kindred who could and would travel after them, relatives who had eyes, ears and voices. They would constitute an active committee of vigilance to look into its affairs, and see they were properly managed."

ARTICLE V.

INSANITY ILLUSTRATED BY CASES, AND BY THE CONVERSATION AND
LETTERS OF THE INSANE.

CASE I.

Sudden attack of Insanity, and instantaneous recovery.

Mr. ———, aged 48, had uniformly enjoyed good health until the summer of 1842, when he complained some of not feeling well, was weak and dyspeptic, and in November had what was supposed to be a slight paralytic attack. For this and severe pain of the head he was bled *seven or eight* times, took cathartic medicines and was blistered largely. He remained dull and disinclined to exercise for five or six weeks, when he became suddenly deranged. The immediate cause of his derangement, was the entrance of a sheriff to take his property for debt.

Early in March, 1843, he was admitted into the asylum. He appears idiotic, timid, thinks robbers are pursuing him; is inoffensive, and readily submits to whatever is requested, with the exception of being shaved, because he says, "It will take away his strength, and he can not consent to it until after the war is over."

The second day after his arrival, he was told in a decided manner by the physician that the war was ended. "Is it," says he, "what has General Jackson done with those rascals, hung them?" Answer, yes. "Hurrah, hurrah," he exclaimed, "that is right, I will now be shaved;" and readily and pleasantly submitted to have his beard of some six weeks' growth removed.

He had a warm bath, and as he was feeble and pale, he was put on an invigorating diet and the use of tonics. He took large doses of the precipitated carbonate of iron, combined with the extract of cinchona, three times a day, and his general health and appearance began to improve. His appetite became good, and he sleeps well. During the day, he amused himself by talking and laughing with other patients and in playing cards and other games.

A few weeks after this he was invited into the office of the Superintendent, with whom he conversed sometime in his usual disconnected manner, as if he did not know what he was saying, when looking around the room, he asked, "Was I ever in this room before?" He was told he was when he first came. He then asked, "What town is this?" Answer, Utica. After reflecting a short time, he remarked, "Then I am in the Lunatic Asylum I know." From that moment his mental powers were restored.

Instead of returning the same evening to the apartment he had occupied, he was placed in a different story of the building, and in the morning when he was informed that he had heretofore occupied another, he was anxious to visit it, but on returning to it he had no recollection of ever having been there before, and although he recollected his associates, he had not the least remembrance of anything he had said or done since he had been at the Asylum, until the evening alluded to. The last thing he recollected was the entrance of

the sheriff, as we have mentioned. He was discharged well, and still enjoys good health.

Was not the delirium in this case, produced by the excessive loss of blood? Cases somewhat analogous, and which may serve to elucidate this, may be found in *Marshall Hall's Researches relative to the Morbid and Curative effects of loss of blood.*

CASE II.

Duration of insanity three years—complete recovery.

Mr. ———, aged 55, large frame, large well-formed head, with vigorous intellect highly cultivated, experienced a slight paralytic attack when a young man, from which, however, he soon recovered. He also had one or two short attacks of insanity previous to the present one, which was caused apparently by too great and constant mental exertion and political excitement.

He is usually quiet, harmless, and sociable, imagines himself the Prince of Wales and Emperor of the world. His bodily health seems tolerable good, though at times he is dyspeptic and bilious, which a few blue pills and laxatives remove. In this state he continued with but little variation nearly three years, busily engaged in reading, writing, and conversing, and mostly for the purpose of establishing or asserting and making known throughout the world his right to govern it. For this purpose he addressed numerous letters to the rulers of different countries. The following is a specimen ;

“ Mahomet Ali, Governor
of Egypt.

“ DEAR SIR :

“ I was born in the city of Philadelphia, July 26, 1789. On the father's side am descended from the Roman Emperor Constantine who built Constantinople in the 4th century. On the mother's side I am descended from Mary Stuart, daughter of James V., King of Scotland. It is my intention to dethrone the Sultan if I live long enough—none of the crowned heads in Europe have any right to

reign, and will be one and all dethroned either by me or my successors. A son of Joseph Bonaparte, ex-King of Spain, who is my nephew, is the intended King of Italy. The Pope and all other divines will be taught to mind their appropriate business, the cure of souls. I can and will get along without them. I regret the destruction which was made among my subjects at Aere. We shall have a war with England which will end in the overthrow of the tyrannical House of Hanover. I can in one campaign take every inch of territory which that House possesses on this continent. I have been confined myself for nearly two years and prevented from supporting you in your contest with the allied Powers. The downfall of the Theirs ministry in France, prevented the French from aiding you. Theirs is my friend, so is Mr. O'Connell, and so is every Republican in Europe, and some of the Nobility. I care very little for the Nobility. William the Conqueror was a bastard and never conquered the Britons. My ancestors sought an asylum in these western wilds, and have not yet been conquered. I have some of the native Indian blood in me, of the Mohawk Tribe, and mean to teach our white oppressors that we owned this country before the discovery of Columbus. The race of men are bound to obey me as their lawful head. I intend to conquer my inheritance, and then see if I can't govern it better than it has been. I was placed under the protection of General Washington, and have married his grand-daughter. It is my intention to tread in the footsteps of that great man. His limits were the United States. My government embraces the world, and of course must be a military one. The world always has, after a fashion, been governed by the sword, but there has been too many commanders-in-chief. The world will be at peace only so fast as it obeys me.

"I am, very respectfully,

"Yours, &c.,

"———, Prince
of Wales, and Emperor of the world.

"P. S. The Emperor Napoleon was my uncle, having married a sister of my mother for his first wife."

He was always gentlemanly in his conduct, and in his conversation on topics not relating to himself, interesting and instructive.

Various plans were adopted to withdraw his mind from his particular delusions, but without effect. At one time political and historical works were withheld from him, and he was furnished with works on natural history. For awhile he talked less about his supreme command of men, but formed projects for improving the races of other animals, and was for sending agents and directions throughout the world for the purpose.

His time was not, however, misspent. He read much and systematically, taking notes frequently, and in this way his mind if not improved (it probably was) did not become weakened.

His recovery seemed not to arise from any particular treatment, though an attack of bronchitis preceded the change and improvement of his mind.

The case we deem an encouraging one, and should lead us not to despair even if no improvement is observed for two or three years in similar cases. Generally we consider cases of insanity that have uninterruptedly continued three or even two years, as probably incurable, but in some cases even of much longer continuance recovery takes place. So long as there is any hope, great pains should be taken to cultivate the mental powers, and to keep them active. Hence schools are of service in Lunatic Asylums.

CASE III.

Violent mania, terminating fatally.

Mr. ———, aged 38, married, shoemaker by trade, admitted to the Asylum, February 1843. Been deranged three weeks, supposed cause, mental excitement from attending numerous temperance and religious meetings and attempting to lecture; though a predisposition to disease was produced, we presume, by intemperance. He had been very intemperate for many years, and though naturally very robust and athletic, has become much enfeebled. About one year since, he reformed and joined the Total Abstinence Society, and has since been temperate, industrious, and thoughtful.

A short time previous to his attack he attended several protracted

religious meetings, and also temperance meetings, and was advised to lecture and relate his own experience, and he made some preparations for the purpose. He soon became much excited upon the subject, attempted to lecture, but was perceived to be deranged, and was taken in charge by the public authorities, who consigned him to the care of a physician. He was bled and took cathartic medicines, but soon became more excited and was brought to the Asylum.

Looks anxious and haggard, constantly restless and disposed to be moving, fancies he has been selected by God to revolutionize the world, and that all he does is in accordance with revelations made directly to him from heaven. Sleeps but little, and vomits occasionally. This latter symptom made us fearful of severe disease, and we thus apprized his friends.

His mind seems chiefly occupied with plans for advancing the temperance cause, is anxious to lecture, and is constantly writing letters upon the subject. The following is a specimen :

“ MY DEAR SIR :

“ I have the glorious satisfaction of announcing to you, and the inhabitants of ———, on Saturday evening, God willing, I shall tell such a dreadful story of ten dark dismal years of drunkenness, seven of it in the town of A—, one and a half in B—, some in C—; the many break-neck scrapes which I escaped almost by miracles, showing me that God was seeking to show me his wonders. I shall tell a story that will astonish the world. Respecting my way of addressing, my prospects are now to speak in W. S. G. and F., and in a few days to put for New York city, and plant myself and shall commence on Wednesday my lecture, shall advertise in full particulars, and publish in the daily papers, courses of lectures and send off the numbers. God speed the temperance cause with the speed of the wind, and glory to God in the highest.

“ Yours, with great respect,

“ ————.”

On admission, he was noisy and violent, breaking and tearing everything to pieces that he could find ; was placed in a warm bath,

where he remained half an hour, and cold water gently applied to his head at the same time. This calmed him some, and was several times repeated. The vomiting increased, for which he took a variety of the ordinary remedies for such a complaint, and had blisters applied over the stomach, and morphine sprinkled on the abraded surface without relief. Loses flesh and strength but his violence does not cease. Is constantly repeating or hallowing at the top of his voice the Lord's Prayer, both day and night. So intent is he upon repeating this, that it is difficult to engage his attention for one moment, to anything else. His appetite failed, notwithstanding the use of bitters and tonics, lost flesh rapidly, and died the 15th of May. High excitement continued until the last, and he died attempting to say the Lord's Prayer, which he had repeated (we speak considerably) more than fifty thousand times during the time he was with us.

REMARKS.—Circumstances prevented an autopsical examination, but in a case strikingly similar we found the mucus membrane of the stomach extensively diseased, resembling in appearance that represented by Dr. Sewall, as the appearance of the stomach in those who die of delirium tremens. We apprehend this was originally a disease of the stomach, *Gastritis*. Cases somewhat similar may be found in Broussais' *History of Chronic Phlegmasiæ*. The disease of the brain was probably the consequence of the irritation of the stomach. It is, however, often difficult to determine in which organ the disease originates, when both appear to be diseased, for affections of the brain may produce disorder of the stomach.

On this subject we have yet much to learn. Cases occasionally occur, in which the chief disturbance, and apparently the principal disorder, is in the stomach—but which organ, on examination after death, is found in a healthy state, while the brain exhibits marks of long-standing disease. On the other hand, primary disease of the mucus membrane of the stomach may cause disorder of the brain, and the latter become so distinct and violent, as to cause the affection of the stomach to be overlooked—to the imminent hazard of the patient.

CASE IV.

Long-continued mental derangement, with singular peculiarities.

Mr. ———, aged about 50, has been slightly deranged twenty years. His father was hypochondriacal, and he has a brother insane. He is a man of education, intelligence, and piety, of kind and amiable feelings and manners, and converses rationally on most subjects; yet he is unable to walk, or to attend to any business requiring bodily exertion without much mental agitation and reflection, and not then without the most ludicrous movements. If he attempts to walk from one room to another, or out of doors, he hesitates a long time, appears much agitated, his countenance exhibiting great terror and excitement, and then he seizes a chair, or whatever is near him, and rushes with the utmost speed. But he rarely moves without much urging, and would remain in his room all day, if not compelled to move—while at the same time, his inclination to leave his room would be strong.

He can give no distinct account of the feelings, or reasons that induce him thus to act—the most common explanation he gives, is, that if he did not act thus he should commit some awful crime, that would subject him to the vengeance of the Almighty forever. The same feelings came over him at other times; especially when in his own family, and his wife or children did not place their shoes or dress, or do some other trivial things, as he wished. His manner then would be terrific and alarming, until his wishes were complied with, yet he could give no reason for his wishes.

Sometime the same feelings would come upon him respecting his bed, or his dress, when nothing would induce him to take off a particular garment or put one on; and we have known him sleep on the floor, and sit up all night rather than occupy his bed, against which he had suddenly become prejudiced without any cause whatever.

He occasionally wrote verses, and the following are some which he furnished, descriptive of his own case, which he called the Hypo.

"No tongue can declare
The torment I bear,
It my heart-strings doth tear,
So keen are the pangs of the Hypo.

I start 'cross the floor,
Then pitch out the door,
As if ne'er to enter more,
In order to fly from the Hypo.

I then dodge and run
Which often makes fun,
Till my race is quite done,
I am so bother'd by the Hypo.

I pick up a chip,
A stone or a whip,
And along hop and skip,
And this is to fool the Hypo.

And 'tis not in vain,
For my object I gain,
And I will not complain,
For hereby I master the Hypo.

I see people laugh,
Though they'd better ery by half,
But I then seize my staff
And rush to the combat with Hypo.

I could sit down and cry,
And pour floods from my eye,
And weep till I die,
I am so afflicted with the Hypo.

But this will not do
I plainly do know,
For it adds to my woe,
And only increases the Hypo.

No, I must resist,
As if fighting with fist,
And sometimes must twist,
Or soon I shall die with the Hypo."

We did not see this case until after it had continued many years ; our opinion was, that there was some disease of the cerebellum ; believing with M. Flourens, that in this part of the brain resides the

power of co-ordinating the actions of walking, running, &c., though we are also inclined to believe that Gall is correct, in respect to the functions he assigns to this organ, and this very case tends to confirm us in this opinion, though we have not detailed the circumstances on which it is founded.

But although we think this part of the brain to have been primarily diseased, and probably its organic structure changed, yet the functions of other parts of the brain must also have been disordered; probably the faculty of comparing.

We put a large seton in his neck, and directed warm bathing, opiates and some tonics.

While pursuing this course, there was some improvement as regards the peculiarities alluded to; his general health and habits were much changed, for the better, and he returned to his home.

CASE V.

Mr. —, a Frenchman, aged 25, single, had been a farmer, and teacher. Had been very ambitious to learn the English language, and for this purpose, had applied himself very closely to study.

The immediate exciting cause of his insanity was supposed to have been anxiety and excitement of mind on the subject of religion during a protracted meeting; at which time, he also read and studied the Bible continually. He had been deranged but a few weeks, when he came to the Asylum, but soon after his attack, became very violent—would strike, tear clothes, break open doors, and declared he would open heaven, with the key of his trunk. Before his admission, he had two fits, the second continuing for twelve hours. During both, he was unconscious, but without convulsions. Had slept poorly.

He had been bled twice from the arm; taken calomel, which had salivated him, and from which he was suffering severely, when he came to us. Bowels costive, and had not taken food or drink for the last twenty-four hours—indulging the suspicion, that his food was intended to poison him, and therefore refused to receive it.

He continued in this condition for some days, refusing to receive either food or medicine, and as his mouth was much swollen and ex-

coriated, it was not thought best to administer it by force. He tore his clothes from his person, and would lie for hours on his bed, without appearing to notice anything passing around him.

As soon as practicable, his bowels were moved by mild cathartic medicine—had a warm bath, and was put on the use of anodynes to quiet the irritability of his system, and procure sleep. He then had liquid nourishment freely administered by means of the stomach tube for some days, after which, he began to take his food voluntarily. As his health improved, under the use of anodyne and tonic remedies, his mind became calm and rational, and in about two months from the time of his admission, he had quite recovered the possession of his bodily, and mental powers.

It was thought best, as a matter of safety to the young man, that he should remain at the Asylum for a time after he was apparently well, from the fear that he might be injured by unfavorable circumstances, among strangers, as he had no home nor friends to encourage and assist him. He left us at the end of five months, perfectly well in mind, and having increased in weight, thirty-four pounds.

In this connection, it may not be improper to state, that very many of the persons who are admitted as patients in State institutions like this, are supported at public charge, and consequently have no homes, and but few friends, capable of administering to their necessities. Hence, this large class of unfortunate persons are much less likely to recover from insanity, than the rich, or those enjoying a competence, —because, as they begin to recover, they have no attractive home, inviting their attention from their morbid and distracted feelings, to its comforts and repose; and no circle of endeared relatives and friends, in whose society they anticipate sympathy, and at whose hands they expect every assistance, that their peculiar circumstances demand. The same causes also often operate to endanger, or produce a relapse, in this class of the recovered insane. When discharged from the Asylum, they are without homes and friends. If they return to the County Houses, they are irritated by unfavorable associates; and if they attempt to support themselves by their own labor, they often fail of getting regular employment, are harrassed

by the wants incident to poverty, become anxious, sleepless, and then frequently relapse.

CASE VI.

Mr. —, aged 33 years, is of sanguine and nervous temperament, and has a strong hereditary predisposition to insanity, his father and one or more brothers, being insane.

He possessed a mind of much natural activity, with great love of distinction, and strong hopes of obtaining it, by literary and scientific pursuits. At the age of twenty-one, he commenced a systematic course of study, which he successfully pursued for two years; gaining much credit for his acquirements, and enjoying a high standing among his associates and friends, for his mental and moral worth. At this time, his health became somewhat impaired by sedentary habits, and too constant application to study. At the same period, also, he became somewhat involved in political excitements, which, operating on a system already highly predisposed, developed the phenomena of insanity. His course of study being thus interrupted, has not since been resumed.

Since the time of his first attack, which is now more than ten years, he has, at different periods, been nearly or quite well, and able to pursue some kind of business, but has relapsed again, when placed in circumstances calculated to excite his feelings.

When he came to this institution, he had been in a state of high excitement for a number of months; wandering from place to place, attired in gaudy military trappings, claiming to be President of the United States, and Emperor of the world. While in this state of mind, he was capable of making speeches on various subjects, executing vocal and instrumental music with much effect.

He had been much deceived and flattered by those with whom he had associated, in regard to his character and standing, which had doubtless contributed very much to strengthen and establish his delusions. For about two months, he continued to believe himself Emperor of the world, and to value his own person in proportion.

He passed much of his time in making speeches, and promenading

the halls, as a General, with his associates as soldiers. He was at all times good humored and polite, if kindly and respectfully treated; but excitable, and occasionally violent, if his statements were doubted, or his supposed prerogatives encroached upon.

The course of treatment adopted, and which proved quite successful, was warm bathing, with a free application of cold water to the head during the bath, and repeatedly during the day, and before retiring at night. This served to equalize the temperature and action of the system, and together with some laxative and cathartic medicines, with regular habits of living, sleeping, &c., to relieve him of the excitement of body, and delusions of mind, under which he had labored.

As his excitement passed off, he became much depressed in his feelings, lost his fluency of speech, and his facility for musical performance.

From a character possessing great hope, decision, and conscious importance, he became timid, apprehensive, and gloomy: ready to do the bidding, or submit to the requirements of all who approached him.

In this state of depression, he remained for a number of weeks, but gradually, under the use of invigorating remedies, Precip. Carb. Iron, with Ext. Conium, kind and encouraging treatment, and gentle exercise in the open air, he again acquired strength of body and mind.

Since that time, which is now eight months, he has remained perfectly well, and happy in the possession of all his faculties, in their usual strength and activity.

Since his recovery, he has been engaged as an attendant in this Institution, and by his very great prudence, kindness, and intelligence, has proved himself highly qualified for the responsible duties of his station.

With a suitable degree of care in regard to occupation, quiet and regular habits of living, he now has every prospect of a life of enjoyment, and of usefulness to those with whom he may be associated.

CASE VII.

Mr. —, aged 20, farmer, of industrious habits, and good character. He came to the Asylum within a few days after his attack.

The cause of his insanity was somewhat uncertain, although it was believed to be the result of unusual interest and attention to the subject of religion. It was not ascertained that he had any hereditary predisposition to the disease. His health had been previously good, except that he complained much of disturbed sleep, and frightful dreams,—which are among the frequent precursors of insanity. He professed to be guided in his conduct and conversation by the spirit of God, but occasionally had short intervals of sanity.

Had not been violent before coming to the Asylum, but soon became so. Pulse but little increased in force and frequency; bowels costive. Applied cold water freely to his head, and gave cathartic of calomel and rhubarb. He soon became much more quiet—was placed among the most quiet class of patients, and we indulged the hope that he would soon recover. Remained calm for ten days or a fortnight, but then all his former symptoms of excitement suddenly returned. The carotid arteries beat strongly—head hot—was noisy—slept but little—tore his clothes, &c.

Employed local depletion, by cupping the back of the neck, took cathartic pills, had warm bath with free application of cold water to the head.

Under this treatment he soon became again quiet, but his face remained bloated, bowels tumid and costive, secretions of skin and kidneys much diminished, and mind drowsy and confused.

Took mixture of cream tartar, squills and antimony tart. to increase the action of the kidneys and bowels. This was continued for some time with but partially satisfactory results, and followed by the use of

R.—Tinct. Digitalis,

“ Scillac,

each one part.

1 Vin. Antimony Tart.

Spts. Nit. Dule.

each two parts.

Mix.—Dose 30 min. three times a day.

Under the use of these remedies the pulse became less frequent—the skin and kidneys resumed their functions, and the bloating almost entirely disappeared. After this he again became excited, but not to the same degree as before. He now began to improve in health, increased much in flesh—mind became more clear, and although he remained drowsy and inactive for some time, yet was discharged quite well, in about four months from the time of admission.

The following letter is given as a fair specimen of his mental exercises after his high excitement had passed off, but while his mind was yet perplexed and confused :

“DEAR B—— :

“It is now some time since I have heard from home, and it being near harvest time, all must be life and animation there. I enjoy good health, though not my usual degree of strength. When you receive this, I hope you and yours will be happy and well. As for myself, I ask nothing ; I know the Great Redeemer lives. I know nothing about what is going on in the world, except what I see. I see all is a busy scene. The carriages, the boats, the cars, and the lumbering wagons—every thing appears to go on as merry as a lamb. I enjoy the sight, and can say, let it pass.

God has declared that heaven and earth shall pass away, though not one jot or tittle of his word should pass away. Who is God, and how many Gods are there ? For here are a number of persons who say, by God, and my God, not your God. What means this ? How long will this be ? ‘In the beginning was the word, and the word was with God, and the word was God.’ Then who is God now ? Ask yourself, ask every man.

“Now there are many going about saying, Lo, here is Christ. I say the Spirit of Christ should dwell in every heart, then we shall be sure to have him here, there, and everywhere ; because he is a spirit which we can not see. Time passes like a dream, for it seems but as yesterday that I parted with you. I hope you will write to me as soon as possible, and state the particulars concerning the people at home. I do not know when I shall be able to meet you there. It has been said that the time will come when we shall all

be laid in the dust. What are we but dust? How are we laid? Do we not rise? How do the dead rise? Our spirits are continually rising, while our flesh is consuming. If all are to be laid in the dust, how will it be done, or who will do it? The angels of heaven will come and bury the dead bodies. We are all dead, what is it that keeps our frames together? If we are dust, we are going through the air continually; the wind carries the dust, but the rain falling lays it low.

"What is the soul of man? Where can be anything to say? My soul! It must be the feeling of this heart, when the mind is absent from the body. I will praise my Maker while I have breath, and when that is lost, it is found with him in his heavenly kingdom.

"Let me receive an answer from you as soon as possible; let me know how father's health is, and mother's also, and all the rest. Think if you please, that I am foolish and crazy, but do not think, as some tell me, that I am a devil, or have one, although I hope to see the devilish spirit cast from every heart, before I am accused again of any such thing. Who thinks himself wise? God is an all-wise being who exists eternally in the heavens. If any would be wise, let him search the wisdom and glory of God. But that is past finding out—His wisdom is unsearchable. I have seen so much of the wickedness of man, that I have chosen death, that I might dwell with spirits in heaven. But there is no such thing as choosing, for life or death. At this my heart trembles. What is the world, or the foundation thereof? I think it cannot be anything more than rocks, mountains, air, and water; some of which move themselves, but God, who made the earth and all the things therein, is able to make a new heaven and a new earth. He wills not that any should be lost, but that all should be saved; therefore, we should all know the saving knowledge of the truth. We cannot all think and see alike, therefore, cannot all be alike. Some delight in tormenting, some in doing evil, some are liars, some go about busying themselves about they know not what, thinking themselves able to turn the world round, and keep it moving: so let it be. God will have his own time, for his glory is in his power. He is able to heal the sick,

and help those who are needy. Let us trust in him. He worketh in the heavens, he moves the clouds, and causeth the sun to shine, and the moon to give light. We may say the wind is in the north, east, west, or south, but are not able to tell from whence it cometh, or how long it will last. So we must believe there is a being incomprehensible.

"Let the grace of God the Father, be with us all, now and forever. Amen.

" ————."

CASE VIII.

Miss ———, aged 31, naturally of an amiable and cheerful disposition, and much given to repeating humorous anecdotes, and writing disconnected letters to her friends. She had been deranged about five months when she came to the Asylum, this being the second attack. Her present attack was induced by ill health from taking cold, together with religious excitement. She had also strong hereditary predisposition to insanity, her mother being insane at the time of her birth. She was much disposed to engage in religious exercises, by exhorting, praying, &c. At times she was violent, disposed to strike if opposed, and sleeps but little. Talks much of texts of Scripture, of what such a minister had said from such a text, or what such a deacon advised Mr. or Mrs. So-and-so, of the church. Would relate long histories of petty differences of sentiment between the Baptists, Methodists, and Presbyterians.

Her strength had been much reduced by disease, and by bleeding, cathartics and antimony, before she came to the Asylum, but gradually under the use of quieting and tonic remedies, principally extract of conium, and carbonate of iron, recovered her health and reason—became very fleshy, and returned to her friends, in about one year from the time of her admission.

The following letter is a fair example of her style of composition, during the time she was quite deranged :

"Mr. ———

"I am a wonderful child. I have slept long enough to dream once about grandfather B—, and I think if my friends in S. P. pitied

me for being homesick, as much as I pity myself for being homely, they would not leave me here to linger on the plains of Do Nothing. As for my being contented in this region, I never shall, and the reason is, because I will not. Give my best respects to Deacon T.'s family. But beware of Millerism! I have found good friends both Methodists, Baptists and Presbyterians. I think more of the advice of J. G. than I do of all the riches of this world of grief and sorrow. His advice is not to throw myself away. I sometimes think of G.'s baby song, that he used to sing to Ellen P—.

“About a man that came to town,
He wore his streaked trowsers;
He said he could not see the town,
There were so many houses.”

“I have seen a great many lamps, but not so many lamplighters. The people here are jealous of me, for fear I shall run away with an Irish pedlar, to peddle magnifying-glasses. I was once acquainted with a gentleman who magnified the hind part of a fly. The man was part Weleh, and one of the best hands to comfort old maids and old bachelors, and especially such as Dr. C.

“As for J. G., I am love-sick for him, and O. F. and his family. But as for the C. family, I have to scratch my head whenever I think of them. Give my best respects to uncle R. and his family, to Dea. O. and his family, also to the minister in P. S., and his family. I have been thinking of applying to a magistrate to call my name Mrs. Dr. G., of G—ville, and have concluded to do so. As for the Rev. Mr. W., I think of his advice frequently, especially, to act right, and of Br. J. G.'s advice, to keep out evil thoughts, by entertaining good ones. As for the text that Mr. C. made use of, to defend the cause of Christ in C. last fall, it affords me much consolation. I calculate, as soon as I have an opportunity, to run away. I believe there is a place on G. M. large enough to bury me.

“Yours in haste, pray for me,

“ ————.”

CASES ILLUSTRATIVE OF THE MEDICAL JURISPRUDENCE OF INSANITY.

The following cases are here given as examples of the manner and conversation, of those who under the influence of undoubted insanity, committed great crimes. We also add their answers to inquiries made of them, respecting the crimes they committed. We may thus, perhaps, throw some little light on a very obscure subject, and one that is often extremely embarrassing to the administration of justice.

CASE I.*Homicidal Insanity.*

A. B., aged 32, an intelligent and worthy young man, suffered a severe disappointment in not marrying the person he wished, became changed in character and conduct, married a woman from whom he was soon divorced, had ill health, followed by mental disorder. He now became vicious, wandering about, often armed with a pitchfork, or scythe, and was often in jail for want of bail to keep the peace.

About two years since, he was left with a lad in a barn threshing grain. Soon after, it was discovered that both were missing, and blood was found on the floor. Search being made, the body of the lad was found beneath the floor, pierced with hundreds of wounds, made by the tines of a fork. The perpetrator of the deed had mounted a horse and rode off, but was soon found, and after a severe struggle was secured. He then denied killing the lad : and has ever since, though he often alludes to having killed some one, but his conversation is so irrelevant, that it is difficult to get a direct answer from him. So evident was his insanity, which had, in fact, been known for five years previous, that he was acquitted, and sent to the Asylum.

He is a very pleasant man, remarkably cordial and affectionate in his manners, rarely gets angry, even if opposed, usually talking and laughing, and much inclined to kiss those he sees, and to bestow

endearing epithets upon them. He readily obeys all requests, and is rarely excited, though on a few occasions he has attempted some violence upon others, and not unfrequently asks for a knife, in a pleasant manner, saying we have promised him one, to kill somebody.

We have several times conversed with him respecting the crime alluded to, and on one occasion wrote down the questions and answers, which were precisely as follows :

Q. How old are you ?

A. I cannot tell, I traveled up from the black world.

Q. Where was you born ?

A. In the middle world, that goes around all worlds.

Q. Were you ever married ?

A. No, Sir ; I came to the middle world hunting for a wife.

Q. What has been your business ?

A. Traveling from world to world. I killed one, and buried it up to town of C., to testify that I was to go to one world beyond all the world of blacks.

Q. Why did you kill ?

A. We had an agreement, one man was to kill a woman and bury her. You tickled me to come here.

Q. How did you kill her ?

A. I have not killed anybody ; you know our agreement God Almighty, you said you would carry me up to lake Erie, all joking. I have not killed anybody more than in my own government. So I have not hurt anybody you see ; no one is to hurt me, I am a writer same as you are, turned keys same as you do.

Q. Did you kill with a knife, or fork, or what instrument ?

A. I have not killed anybody, and you have got to write it down.

Q. Where did you go after you killed him ?

A. I have not killed any body. I grew up in town of D., from a little old baby, two feet high, you tickled me to come and you were to kiss me before you let any one hurt me. I am a little old baby, fished all the way down from world to world, you tickled me to come here and board with you, and then I am to go and praise you up forever.

Q. Have you ever committed any other crime ?

A. I never did any crime, because my father was an old governor, and you got me to come here and study out who I am.

Q. Were you ever in jail ?

A. Only had big keys. I traveled through the black world, only went to jail joking, they were all my friends, just like a private house, walked right out and traveled back from world to world. They gave you a tune on a fiddle, that I traveled through the black world.

Q. Where is your wife ?

A. I have no wife only in the middle world.

Q. Have you any children ?

A. No ; I started to travel when I was quite young from Lake Erie Ocean, down through the black world.

Q. Who did you kill ?

A. Nobody, nobody, that is solemn, we got joking.

Q. Do you know my name ?

A. Oh, yes ; your name is Righteous Governor, and you are to let me go on from world to world.

Q. Who made the world ?

A. I cannot tell so many worlds round each other. Land was made before men ?

Q. Do you ever pray ?

A. Certainly, I always pray. I am a praying man and gentleman.

Q. To whom do you pray ?

A. To all such good men as you are.

Q. Do you expect to die ?

A. No, Sir ; here is my place of protection, my mind is bright, I am always to live here, I never was afraid to die.

All this was said in a very earnest, but calm manner, while sitting with us at a table. Had a spectator been present and not attending particularly to the conversation, he would have supposed that a very civil and intelligent looking gentleman, was trying to convince us of certain facts. There is nothing in his looks, manner, or voice, indicative of insanity.

CASE II.*Burglary and Insanity.*

C. D., aged about 26, son of highly respectable parents, by whom he was carefully educated; about five years since committed burglary, and was sent to State Prison. Here he was discovered to be insane, yet he remained at the prison two or three years, when he was pardoned on the ground of insanity. He returned to his father's house, and in less than one week escaped in the night, and broke into a neighbor's house and penetrated to the sleeping apartment of the proprietor, whose clothes he was examining for money, when he was discovered. He fled, and concealed himself in an adjoining room, where he was immediately found, and in his pocket a purse of money he had just stolen, belonging to the gentleman of the house.

He was tried and acquitted on the ground of insanity, and sent to the Asylum. The love of money is said to be his only passion, and how to get it, to occupy all his thoughts.

He remained very quiet at the Asylum, though apparently demented, and nearly idiotic, for about two months, when, in the night, he got out of his room into the hall by removing the lattice-work over the door. He then went to the bathing room, where he found the handle of a mop, which he took, and proceeded to the room occupied by two attendants, who were asleep in different beds. He struck one of them on the head, which awoke him, and then struck the other also, but neither of them with much severity. They immediately secured him without any difficulty, and asked him why he struck them. He replied that "he wished to get the keys to go away." The next day we questioned him as follows, and we add his answers.

Q. How did you get out of your room last night?

A. I climbed out over the door.

Q. Where did you get the mop-handle?

A. In the bathing-room.

Q. Why did you strike the attendants?

A. I wanted to get away.

Q. How could you get away by striking them ?

A. Get their keys and unlock the doors.

Q. Why did you stop striking Mr. E. when he waked up ?

A. I scared him. I did not mean to kill him.

Q. Why did you strike the other attendant ?

A. I wanted to get away from them ; they run the car off the track.

Q. Did you ask them for the keys ?

A. No.

Q. Why did you not ask for the keys ?

A. A man is playing father over me, six children, his name is —, naming his father. They tell me to kill.

Q. Who tells you to kill ?

A. They that came along, those folks that sent me here ; got poison into me.

Q. What ought we to do to you for this conduct ?

A. Don't know, great many of them come here, get cabbage seed, make money, draw likenesses you see.

Q. Do you think you have a right to kill any one ?

A. No.

Q. What do you suppose would be done to you if you should kill a person ?

A. Don't know whether they would take me up, or get clear, if not they would hang me.

Q. What ought to be done with murderers ?

A. Pin them to death, pin them with a hot iron.

Q. Are you sorry you struck those men ?

A. Yes, if they don't know I got rushed here, going to take them off to the Eagle and try them, off there where they keep seed, turnip seed, cabbage seed, have longer life there, have physic to keep them on their feet, live to be two hundred years old.

Q. Will you promise me not to strike any more ?

A. Yes ; I won't strike any more. I had rather catch those fellows ; I can catch them easy enough ; these fellows playing father over me ; blow in my ear ; physic me crazy.

Q. Who made the world ?

A. They sat it off and it grew.

Q. Do you ever pray ?

A. No : I don't believe in faith, that faith they pin men for if they don't believe in it right away. The world is not half as big as you think it is.

This was all said fluently, but as if without reflection, and his countenance indicates stupidity, rather than malice.

We have often questioned the insane respecting crimes, and have almost uniformly found their opinions and feelings correct. We asked, one day, above twenty men, those who were much deranged, which they considered the greatest crime a man could commit. They all, without exception, answered murder. We also asked the same number, why they considered it wrong to steal. Several answered, because it was against the commandments ; others said because every one ought to earn his own living ; and all expressed themselves correctly on the subject, considering it very criminal to steal. We have no doubt the insane in general have the same opinions respecting the criminality of heinous crimes as the sane. Their opinions on the subject are correct ; but still, the same individuals may be wholly unable to resist their diseased impulses, and therefore commit crimes they know to be wrong. Other deranged persons commit crimes from delusions, in obedience to supposed commands from others, or from on high ; and although they know the act in itself is wrong, they dare not, and can not disobey the command.

Reason is given to man to control his propensities and feelings, but when the brain is diseased, the former is often powerless to restrain the latter. In future numbers, we expect to enter more largely into the important subject of the Medical Jurisprudence of insanity.

ARTICLE VI.

Number of the Insane and Idiotic, with brief Notices of the Lunatic Asylums in the United States.

STATES AND TERRITORIES.	WHITES.		COLORED.		Totals.	Population.	Proportion of insane and idiots to the population.
	Supported at		Supported at				
	Public charge.	Private charge.	Private charge.	Public charge.			
Maine,	207	330	56	38	631	501,793	1 to 795
New Hampshire,	180	306	7	11	505	284,574	1 to 563
Massachusetts,	471	600	27	173	1271	737,699	1 to 580
Rhode Island,	117	86	8	5	216	108,830	1 to 503
Connecticut,	114	384	20	24	542	309,978	1 to 572
Vermont,	144	254	9	4	411	291,948	1 to 710
New York,	683	1463	138	56	2340	2,428,921	1 to 1,038
New Jersey,	144	225	46	27	442	373,306	1 to 844
Pennsylvania,	469	1477	132	55	2133	1,724,033	1 to 808
Delaware,	22	30	21	7	80	78,085	1 to 976
Maryland,	137	263	108	42	550	470,019	1 to 852
Virginia,	317	735	327	54	1433	1,239,797	1 to 866
North Carolina,	152	428	192	29	801	753,419	1 to 940
South Carolina,	91	285	121	16	513	594,398	1 to 1,158
Georgia,	51	243	108	26	428	691,392	1 to 1,615
Alabama,	39	193	100	25	357	590,756	1 to 1,655
Mississippi,	14	102	66	16	198	375,651	1 to 1,897
Louisiana,	6	49	38	7	100	352,411	1 to 3,524
Tennessee,	103	596	124	28	851	829,210	1 to 974
Kentucky,	305	490	132	48	975	779,828	1 to 799
Ohio,	363	832	103	62	1360	1,519,467	1 to 1,117
Indiana,	110	377	47	28	562	685,866	1 to 1,220
Illinois,	36	177	65	14	292	476,183	1 to 1,630
Missouri,	42	160	50	18	270	383,702	1 to 1,421
Arkansas,	9	36	13	8	66	97,574	1 to 1,478
Michigan,	2	37	21	5	65	212,267	1 to 3,265
Florida Territory, . . .	1	9	12	0	22	54,477	1 to 2,476
Wisconsin "	1	7	3	0	11	30,945	1 to 2,813
Iowa "	2	5	4	0	11	43,112	1 to 3,919
District of Columbia, .	1	13	4	3	21	43,712	1 to 2,081
Totals,	4333	10,192	2,103	829	17,457	17,069,453	1 to 977

We presume these estimates of the number of the insane and idiotic in the United States are considerably below the actual number, though we believe them as accurate as the statistics of other countries on this subject. It will ever be difficult to ascertain the precise number of the insane and idiotic.

While many monomaniacs and those but little deranged will not be enumerated because not considered actually insane,—the insanity of others will be concealed by their friends. On the other hand some who are not deranged, but whose mental faculties have become impaired by old age or by defect of vision or hearing, and some who are merely eccentric, hypochondriacal, and intemperate, will be included.

The number of the insane reported by Committees of Inquiry who are anxious to establish Lunatic Asylums, is, we apprehend, often too large;—certainly much larger than the number that requires removal to a Lunatic Asylum. Many thus included, if deranged at all, are but partially so, and are living quietly and pleasantly with their friends, and capable of supporting themselves by their labor, and would in no respect be improved by being removed.

The number of the insane and idiotic assigned by the census to this county, Oneida, was not, we think, far from the truth in 1840, and we have very good means of judging on this subject.

There are, however, some gross errors in the census of 1840, especially as regards the number of the colored insane in the Northern States. In some cases the mistake is very obvious; as for instance the census states there are 133 colored pauper lunatics in the town of Worcester, Mass. This is entirely incorrect, and the mistake occurred, we presume, from placing the number of white pauper lunatics in the Hospital in that town, under the head for the colored. But mistakes of a similar character are found in many other towns in the Northern States. In this State, the following towns, which *have no colored inhabitants*, have, according to this census, each one or more colored insane paupers, in all 29, viz. :

	Total colored inhabitants.	Colored Insane.		Total colored inhabitants.	Colored Insane.
Conewango,	0	1	French Creek,	0	1
Olean,	0	1	Carroll,	0	1
Ellington,	0	5	Holland,	0	2
Sherman,	0	1	Crown Point,	0	1
Stockholm,	0	1	Sandy Creek,	0	1
Chester,	0	1	Hadley,	0	1
Java,	0	1	Parishville,	0	1
Leon,	0	1	Groton,	0	5
Westville,	0	1	Dryden,	0	2
			Great Valley,	0	1

Errors of this kind we trust will be corrected by a thorough revision of the manuscripts of the Marshals of the various districts. A memorial has been presented to Congress soliciting an investigation of the subject, signed by Edward Jarvis, William Brigham and J. Wingate Thornton, a committee of the American Statistical Association. The first of these gentlemen, Dr. Jarvis, of Dorchester, Mass., has published in the January number of the American Journal of the Medical Sciences, an elaborate essay on "Insanity among the colored population of the Free States," in which he has exhibited numerous errors of the census on this subject.

LUNATIC ASYLUMS IN THE UNITED STATES.

Maine Insane Hospital. Augusta.—Opened in 1840. Isaac Ray, M. D., Superintendent and Physician; Edward R. Chapin, M. D., Assistant Physician; number of patients, 68; number of admissions in 1843, 82; recoveries, 31; deaths, 4.

New Hampshire Asylum for the Insane. Concord.—Geo. Chandler, M. D., Superintendent and Physician. This Asylum was first opened for the reception of patients October 28, 1842. Number of patients June 1, 1844, 70; number of admissions during the year 1844, 37; deaths, 5.

Vermont Asylum for the Insane. Brattleboro'.—William H. Rockwell, M. D., Superintendent and Physician; Samuel B. Low, M. D., Assistant Physician; number of patients, 136; number admitted in 1843, 111; recoveries, 51; deaths, 11. This asylum has been in operation seven years.

McLean Asylum for the Insane. Somerville, Mass.—Luther V. Bell, M. D., Physician and Superintendent; Chauncey Booth, Jr., M. D., Assistant Physician; number of patients, 134; number admitted in 1843, 127; recoveries, 63; deaths, 18. This is one of the oldest Institutions established expressly for the insane of this country. It was opened for patients in 1818.

State Lunatic Asylum. Worcester, Mass.—Opened for patients in 1833. Samuel B. Woodward, M. D., Superintendent and Physician; John R. Lee, M. D., Assistant Physician; number of patients, 255; admitted in 1843, 220; recoveries, 116; deaths, 22.

Boston Lunatic Asylum. South Boston, Mass.—Opened in 1839. C. H. Stedman, M. D., Resident Physician; number of patients, 108; number admitted in 1842, 40; recoveries, 22; deaths, 9.

Rhode Island.—At present there is no Asylum for the Insane in this State, but we presume one will soon be established. The late Hon. Nicholas Brown, of Providence, in his last will bequeathed on conditions, the sum of \$30,000 towards the erection of an Asylum for the insane of the State, and at the late session of the General Assembly an act of incorporation was granted to certain petitioners for the purpose of carrying into effect the wish of the benevolent donor.

At a recent meeting of the corporation, Cyrus Butler, Esq., subscribed the munificent sum of \$40,000 towards the object, on condition that the further sum of \$40,000 should be raised by subscription among the citizens, and when the buildings are erected should fund \$50,000 as a permanent investment to sustain the institution.

We understand that more than half of the required sum has al-

ready been subscribed, and that the erection of the Asylum will soon be commenced.

Connecticut Retreat for the Insane. Hartford.—Established in 1824. John S. Butler, M. D., Physician : number of patients, April 1, 1843, 89 ; admissions during the year, 82 ; recoveries 45 ; deaths, 7.

We understand this Institution is soon to be enlarged. The legislature of the State has granted the sum of \$5,000 annually for the next four years, to be expended under the direction of the Governor in support of insane persons belonging to the State who are poor, at the Retreat.

To admit those that will thus be sent, the Directors of the Retreat have resolved to enlarge the establishment so as to afford accommodations for about one hundred additional patients.

Bloomingdale Asylum. Bloomingdale, N. Y.—This Asylum, situated about seven miles from the city of New York, is the Lunatic Department of the New York City Hospital. Pliny Earl, M. D., Resident Physician ; number of patients January 1, 1844, 100 ; admitted during the year 85 ; recoveries, 49 ; deaths, 14.

New York City Lunatic Asylum. Blackwell's Island.—This Asylum was erected by the city of New York a few years since, for the accommodation of the insane poor belonging to the city, and was opened June, 1839. Though a distinct building, it is but a part of the City Alms House, and controlled by the city authorities. Dr. John McClellan has recently been appointed Physician to the Alms House, and Dr. Brown Resident Physician at the Lunatic Asylum.

We have seen no official Report respecting this Asylum. At times it has been too much crowded. The grand jury of the city and county of New York, have recently called attention to this circumstance, and state that the accommodations are too restricted for the present number of patients, 340,—and add, there are not rooms enough for this number ; and the halls have to be converted into sleeping apartments. They also state, that the number of patients have nearly doubled during the last two years. From June 10, 1839, the day on

which the institution was opened, until September 20, 1812, a period of three years, three months, and twenty days, there were admitted one thousand and thirty-three patients. Deaths in the said period, two hundred and eleven. From September 30, 1812, until the 22d September, 1813, there were 98 deaths, according to a New York paper.

We understand that at present there are not as many patients as formerly.

New York State Lunatic Asylum. Utica, N. Y.—This Asylum was opened January 16, 1813, since which time, now eighteen months, there have been admitted, 433; recovered, 123; died, 13; present number, 244. For additional particulars respecting this Institution, see the first article of this Journal.

Hudson Private Lunatic Asylum, conducted by Drs. S. and G. H. White, established in 1830. Number of patients, 28; discharged the past year, 19; recoveries, 6; deaths, 1.

City of New York Private Lunatic Asylum.—Dr. James Macdonald, formerly Resident Physician at the Bloomingdale Asylum has for several years accommodated from 10 to 20 patients, at an establishment fitted up for the purpose in the city of New York.

New Jersey—Is yet without a Lunatic Asylum. But the subject has frequently engaged the attention of the Legislature of the State. Commissioners were appointed several years since, to select a site for such an establishment, and to obtain plans and estimates of expense. They estimate the whole expense for an asylum to accommodate 200 at \$75,000, but we believe no appropriation has yet been made. We trust, however, there will not be much longer delay, as the commissioners above mentioned ascertained there were above seven hundred lunatics and idiots in the State, in 1840, two hundred of whom were then supported at public expense.

Pennsylvania. Pennsylvania Hospital for the Insane.—Thomas S. Kirkbride, M. D., Physician; Robert A. Given, M. D., Assistant Physician. This is a branch of the Pennsylvania Hospital—

the oldest institution in the country in which regular provision was made for the treatment of insanity. Insane patients were received into it as early as 1752. The present establishment is a new one—situated about two miles west of the city of Philadelphia, and was opened for the reception of patients in 1811, and to it the insane in the City Hospital were immediately transferred. Present number of patients, 132; admissions during the year, 140; restored, 68; died, 17.

Asylum for the Relief of Persons deprived of the use of their Reason, or the Friends' Asylum, near Philadelphia, established in 1817. Dr. Charles Evans of Philadelphia, attending Physician; Dr. Joshua H. Worthington, Resident Physician; number of patients, 52; admissions during the year, 42; restored 17; died 4.

Philadelphia Hospital. Department for Lunatics.—The insane paupers of the city of Philadelphia are kept at the Alms House. We know not their number. We learn from the Medical Examiner, of May 8, that at the Women's Lunatic Asylum—Philadelphia Hospital,—there were 101 patients January 1, 1844. Admissions during the year, 130; of which number, 28 were cases of delirium tremens. Discharged during the year, 72, but in what condition we do not learn; died, 14.

There is no State Asylum for the Insane in Pennsylvania.

Delaware—Is without a Lunatic Asylum. We understand the last Legislature appointed a committee to ascertain the number of the insane in the State, and the expense of erecting an Asylum. A small legacy was left by a benevolent individual to aid in the establishment of an Asylum for the insane whenever the State should undertake it.

Maryland Hospital. Baltimore.—Dr. William Fisher, Resident Physician. Formerly this Hospital received both the insane and those affected by other diseases, but since 1834 it has been exclusively devoted to the insane. Number of patients, 81; admissions during the year, 62; recovered, 45; died, 8.

Virginia. Eastern Lunatic Asylum. Williamsburg.—Established in 1773. Dr. John M. Galt, Superintendent and Physician; number of patients 109; admissions during the year 42; deaths, 14; cures, (in two years) 24. Fifteen of the inmates were colored persons.

Western Lunatic Asylum. Staunton.—Established in 1828. Dr. Francis T. Stribling, Superintendent and Physician; Dr. Richard S. Gambill, Assistant Physician; number of patients, 119; admissions during the year, 46; recoveries, 23; deaths, 7.

North Carolina.—We have understood there is a Hospital for the reception of Lunatics in the State, but know not where it is situated.

South Carolina. Columbia.—Established in 1822. Dr. Trezevant, Physician. In 1837 it accommodated from 50 to 60 patients. Since then an additional wing has been built for the reception of more. We have seen no recent report. It is a State Institution.

Kentucky Lunatic Asylum. Lexington.—Dr. John R. Allen, Resident Medical Superintendent. It is a State Institution, established in 1824. Number of patients, January 1, 1842, 152; admitted during the year, 72; recovered, 27; died, 28.

Ohio. Lunatic Asylum, Columbus.—Established in 1839. William M. Aul, M. D., Superintendent; R. Jno. Patterson, M. D., Assistant Physician; present number of patients, 148; admissions last year, 65; recoveries, 38; deaths, 4. Additions are now making calculated to accommodate 100 of each sex, chiefly for incurables. When completed, this Asylum will be able to receive 350 patients. Some insane, we understand are received into the Commercial Hospital in Cincinnati.

Georgia.—There is an Asylum for the Insane at Milledgeville. It is a State Institution, but we know nothing of its condition.

Louisiana.—The insane are received at the Charity Hospital, in New Orleans. A new building, well and strongly built, has been

erected in the yard of the Hospital for their accommodation. We believe there is no other Institution for the insane in this State.

Tennessee. Lunatic Asylum, Nashville.—It has been richly endowed by the State, and can accommodate 100 patients. We know nothing further respecting it.

Indiana.—Has no Lunatic Asylum, though we indulge hopes this will not long be the case. From an address on Insanity before a committee of the Legislature of Indiana, by John Evans, M. D., of Attica, we learn that "the State of Indiana has by far the greatest number of Lunatics within its borders of any State in the Union which is unprovided with a Hospital for their treatment."

Alabama, Mississippi, Arkansas, Illinois, Missouri, Michigan, and the Territories of *Florida, Wisconsin, and Iowa,* are as yet without any Institutions for the accommodation and treatment of the Insane.

District of Columbia.—The subject of a Lunatic Asylum in the District of Columbia, has several times engaged the attention of Congress. In 1841, an act was passed providing for their accommodation at the Maryland Hospital, at an expense not exceeding 300 dollars a year for each patient, and \$3000 was appropriated for this purpose. This was deemed too expensive, and it was proposed to fit up a building in Washington for their reception. During the last session the subject was again under consideration, and an act was passed appropriating \$1000 for the support of the Lunatics of the District, about 20 in number, at the Baltimore or some other suitable Lunatic Asylum, for the ensuing year, at a price not exceeding four dollars per week for each patient.

RECAPITULATION.

Number of patients now in the Lunatic Asylums in the United States,	2,561
Number of admissions the last year,	1,926
Recoveries during the year,	845
Deaths, including 98 said to have died at Blackwell's Island,	294

MISCELLANEOUS.

RATIO OF THE INSANE AND IDIOTIC

To the Population of different Countries and great Cities.

COUNTRIES.	POPULATION.	INSANE.	RATIO.
Spain,	4,058,000	569	1:7180
Italy,	16,789,000	3441	1:4876
Belgium,	3,816,000	3763	1:1014
Holland,	2,302,000	2300	1:1001
France,	32,000,000	32000	1:1000
United States,	17,069,451	17457	1: 977
Malta and Gozzo,	120,000	130	1: 932
Westphalia,	1,283,141	1535	1: 846
England,	13,089,358	16222	1: 807
Ireland,	7,784,530	10059	1: 774
Scotland,	2,365,801	3652	1: 643
Norway,	1,051,300	1909	1: 551
Brunswick,	262,945	488	1: 539

CITIES.	POPULATION.	INSANE.	RATIO.
London,	1,400,000	7000	1: 200
Paris,	890,000	4000	1: 222
Petersburg,	377,000	120	1: 3142
Naples,	370,000	479	1: 772
Cairo,	330,000	14	1:23,572
Madrid,	204,000	60	1: 3400
Rome,	154,000	320	1: 480
Milan,	151,000	618	1: 244
Turin,	114,000	331	1: 341
Florence,	80,000	230	1: 339
Dresden,	70,000	150	1: 466
Brunswick,	37,580	104	1: 361½

London Med. Gaz. Apr. 1844.

STATISTICS OF INSANITY IN FRANCE.

M. Moreau de Jonnes, read before the Academy of Sciences at a late session, an essay on the Statistics of Insanity in France, derived from eight annual official investigations.

From these documents he ascertained there were 18,350 insane

and idiotie, or about one to 2000 of the inhabitants. He also furnished numerous tables of the cures, deaths, and causes of insanity derived from the same source.

In the *Annales D'Hygiene Publique*, for April, 1844, M. Leuret has not only called in question the accuracy of these statistics, but shown that they are unworthy of any reliance. He mentions that the number included is merely those that the officers appointed by the government counted, but not all that exist; that in convents, in private lodgings, and in families, are many idiots, imbeciles, and monomaniacs, of which they knew nothing.

Having shown that the documents which M. Jonnes relied on were incomplete for science, and unworthy of confidence, he concludes by advising:

1. That none but physicians draw up medical statistics.
2. That even a physician, in making up such statistics, had better confine himself to facts he has himself collected.

EDUCATION OF IDIOTS AND IMBECILES.

At a late session of the Academy of Sciences, at Paris, M. Pariset, in the name of M. M. Serres, Flourens and Ausiere made a report on the Memoire of M. Sequin, relative to a method of education proper for young idiots and imbeciles.

According to this report, M. Sequin has taught them to read and write, and given them some notions of arithmetic and geometry; and by thus cultivating their minds, has made them more orderly and gentle, and they have also become more robust and healthy.

We rejoice at this attempt of M. Sequin. This class of our fellow creatures have been too long neglected. Because a youth has but little mind, instead of that little being neglected, as it usually is, the greater pains should be taken to improve it. By increased efforts in this respect, we have no doubt many that would otherwise even remain imbeciles, might be made to hold not a degraded rank among intellectual beings, and their moral qualities might also be greatly improved.

Something of this neglect has too long existed in respect to many of the insane, and we wish to embrace every opportunity to direct attention to the importance of attempting to restore the deranged mental faculties, and preventing their entire loss by systematic efforts to cultivate them.

LUNATIC ASYLUM, ROUEN, FRANCE.

In the *Annales Psychologique*, we find an abstract of the Report of M. Parchappe, Physician to this Institution.

		Men.	Women.
Number of patients January 1843,	610	262	348
Admissions during the year,	237	119	118
Number of discharges,	117	79	68
“ recoveries,	117	56	61
“ deaths,	65	44	21

The patients perform much labor, by which they are benefitted. The total number of days' works of the men during the year, is 25,431; of the women, 31,251. In addition to assisting in gardening, and the ordinary business of the Asylum, they manufacture mats, and straw hats and bonnets.

The patients attend singing schools, and lectures, by which they are gratified and improved.

HEREDITARY INSANITY.

M. Baillarger presented to the Academy of Medicine, Paris, the 2d April last, an atlas of statistical tables, founded on 600 cases of hereditary insanity, with the assistance of which he has endeavored to solve the following important questions:

First. Is the insanity of the mother more frequently hereditary than that of the father? Of 453 persons laboring under hereditary insanity, the disease had been transmitted by the mother, in 271 cases; by the father, in 182; consequently, hereditary insanity appears more frequently to originate on the mother's side, in the proportion of one-third.

Second. In hereditary insanity, is the disease of the mother trans-

mitted to a greater number of children than that of the father? Of 271 families in which insanity had been transmitted by the mother, the disease had attacked several children in 70 instances; that is in more than one third, or in one child in 203 cases; in two children, in 62; in three, in 5; in four, in 3. Of 182 families in which insanity had proceeded from the father, the disease had attacked several children in 30 instances; that is in one-sixth, one child only was affected in 152 cases; two children in 26; three children in 4. Thus the insanity of the mother also appears to attack a greater number of children.

Third. Is insanity generally transmitted from the mother to the daughters, and from the father to the sons? Of 346 insane persons who had inherited the disease from their mother, there were 197 females, and 149 males, showing a difference of 48. Of 216 persons to whom the disease had been transmitted by the father, the number of males was 128, that of females 88, showing a difference of 40. These data warrant, therefore, the conclusion, that insanity more frequently descends from the father to the son, and from the mother to the daughter.

M. Baillarger applies the information thus derived, to the prognosis of insanity in the following conclusion: Insanity in the mother is more to be feared than that of the father, not only because it is more frequently hereditary, but because it is also transmitted to a greater number of children. The transmission of the insanity of the mother is more to be feared for the girls than for the boys; that of the father, on the contrary, is more to be feared for the boys than for the girls. The transmission of the insanity of the mother is not more to be feared for the boys than for the girls, but it is, on the contrary, twice as probable for the girls.

JOURNAL OF INSANITY, PSYCHOLOGY, &C.

A Journal has recently been established in Paris, entitled, "*Annales Médico Psychologiques, Journal de l'anatomie, de la physiologie et de la pathologie, du Système Nerveux*," destiné particulière-

ment a recueillir tous les documents relative a la science des rapports du physique et du moral, a la pathologie mentale, a la medicine legale des alienes, et a la clinique des maladies nerveuses." Par M. M. Les Docteurs. *Baillarger*, medicine des alienes a la Salpetriere, *Cerise* et *Louget*.

A number of this Journal is published once in two months, each number containing about 160 pages. Price, 26 francs a year. Among the contributors, we notice the names of Ferrus, Foville, Lelut, Pariset, Voisin, Falret, Briere de Bismont, Mitivie, Parchappe, Aubanel, Bellengeri, and others, who are among the most celebrated writers on insanity and nervous diseases, in France.

We rejoice to see a Journal thus devoted to the promotion of a knowledge of the Physiology and Pathology of the nervous system. In the words of another, "It would be scarcely possible to estimate this branch of medical science too highly. Practical medicine in all its branches will be efficient in proportion as our neurological knowledge becomes more accurate and extended, but especially in those departments which comprise the diseases of the brain and nerves. General hygiene will draw largely also upon neurology for first principles; the laws regarding insane men must be based upon it, and mental philosophy or metaphysics must henceforth be cultivated as a portion of the physiology of the nervous system."

CONTRACTION OF THE FORAMEN LACERUM POSTERIUS IN MANIACS AND SUICIDES.

The Professor of Anatomy in the University of Kiew, Dr. Kasloff, has for several years directed his attention to the state of the great vessels of the brain in cases of insanity, and finds himself forced upon the conclusion, that insanity in all its forms is most intimately connected with derangement of the circulation within the cranium. In the course of the year 1841, he had particular occasion to remark, that the foramen lacerum posterius was very commonly contracted in the skulls of those who had died insane, or who had committed suicide. The contraction generally occurred on one side only, rarely on both. In many cases he found the foramen, where it transmits

the internal jugular vein, reduced to a mere narrow slit, which with difficulty admitted a common probe.

Since we read the foregoing in a recent Foreign Journal, we have had but one opportunity of ascertaining its correctness. In this instance, that of a female who had been deranged five years, we found the foramen lacerum posterius on the left side contracted as above stated; it would not admit even a small probe, while that of the right side would easily admit a large one. But is not this frequently the case in those not insane? The circumstance is well worthy of investigation. Derangements of the circulation are often observed in connection with insanity. Professor Nasse, of Bonn, thinks the cause of a great many cases of insanity is to be found in the heart.

SINGULAR RESULT OF INSANITY.

In the Gazette des Tribunaux for August, 1843, is a notice of the case of a widow who became deranged in consequence of the death of her husband and attempted to kill herself. After this she often imagined she saw him in the street with other men. Becoming apparently better, she remarried. On fully recovering her mental powers, she disclaimed the connection, declaring, that she supposed at the time she was marrying her former husband.

DEATH OF HEINROTH.

This celebrated physician died at Leipsick, his native city, October last, at the age of 70. He was, unquestionably, the most distinguished of the German physicians for knowledge of mental maladies. From the commencement of his professional life, he devoted himself to this department of the profession, and was for a while a pupil of the celebrated Pinel, of Paris.

He was the first to establish, in Germany, the principles of Pinel and Esquirol, in the treatment of the insane. He translated into German, the writings of these distinguished authors, and he also published several original works, which have attained great celebrity;

among which are "*Manual of Mental Maladies; Guide to Physicians in the Management of the Insane; Treatise on the Health of the Mind; Manual of Anthropology and principles of Criminal Psychology, &c., &c.*"

RECENT WORKS ON INSANITY.

We had intended to have published in this number, a list of the most important works on insanity, but must defer it until the next. Among the most recent is, "Observations on the proximate cause of Insanity, being an attempt to prove that insanity is dependent on a morbid condition of the blood," by James Sheppard, M. R. C. S., London, 1844. A small, silly book, in which the author attempts to support a theory without facts to aid him. Much of his reasoning is of this kind, in accounting for insanity in connection with epilepsy. "May not," says he, "the convulsive action of the epileptic fit and the maniacal paroxysm, in some inexplicable and indefinable manner, cause at times the restoration of the vital equilibrium of the blood? May not the imagination, or by some general cause, acting through the medium of the brain, on the mind, be the cause of the maniacal paroxysm that sometimes suddenly occurs in a previously sane individual." But how account for monomania on his theory?

The intelligent Paris correspondent of the National Intelligencer, says in a recent letter that Monsieur FALRET, physician of the vast Asylum, the *Salpêtrière*, has issued a volume of "Considerations on mental maladies," to which his ample experience, enlightened professional observation, and sound sense, impart peculiar value. "It will," he adds, "be consulted by all jealous administrators of lunatic asylums and philosophical inquirers into mental maladies."

Dr. Hunt, of Hartford, Conn., has nearly ready for the press a translation of the collected writings of Esquirol on Mental Diseases.

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AMERICAN JOURNAL OF INSANITY.

FOR OCTOBER, 1844.

ARTICLE I.

DEFINITION OF INSANITY—NATURE OF THE DISEASE.

By Insanity is generally understood some disorder of the faculties of the mind. This is a correct statement, so far as it goes; but it does not define the disease with sufficient accuracy, as it is applicable to the delirium of fever, inflammation of the brain, and other diseases which are distinct from insanity.

Insanity, says Webster's Dictionary, is "derangement of the intellect." This is not merely too limited a definition, but an incorrect one, for in some varieties of insanity, as Prichard remarks, "the intellectual faculties appear to have sustained little or no injury, while the disorder is manifested principally or alone, in the state of the feelings, temper or habits."

We consider insanity, *a chronic disease of the brain, producing either derangement of the intellectual faculties, or prolonged change of the feelings, affections, and habits of an individual.*

In all cases it is a disease of the brain, though the disease of this organ may be secondary, and the consequence of a primary disease of the stomach, liver, or some other part of the body; or it may arise from too great exertion and excitement of the mental powers or feelings; but still insanity never results unless the brain itself becomes affected.

In former times, insanity was attributed to the agency of the devil, and the insane were supposed to be *possessed* by demons. Something of this opinion is still prevalent, and it appears to have been embraced by our Pilgrim Fathers.

Cotton Mather, in his life of William Thompson, thus remarks:—"Satan, who had been after an extraordinary manner irritated by the evangelic labors of this holy man, obtained the liberty to *sift* him ; and hence, after this worthy man had served the Lord Jesus Christ, in the church of our New English *Braintree*, he fell into that *Balneum diaboli*, a black *melancholy*, which for divers years almost wholly disabled him for the exercise of his ministry."

Still we find this learned and good man saw the connection between the diseased mind and bodily disease, as he thus observes: "There is no experienced minister of the gospel, who hath not in the cases of *tempted souls*, often had this experience, that the ill cases of their distempered *bodies* are the frequent occasion and original of their *temptations*. There are many men, who in the very constitution of their *bodies*, do afford a *bed*, wherein busy and bloody *devils*, have a sort of lodging provided for them. The *mass of blood* in them, is disordered with some fiery *acid*, and their *brains* or *bowels* have some juices or ferments, or vapors about them, which are most unhappy engines for *devils* to work upon their souls withal. The vitiated humors, in many persons, yield the *steams*, whereunto *Satan* does insinuate himself, till he has gained a sort of *possession* in them, or at least, an opportunity to shoot into the mind, as many *fiery darts*, as may cause a sad life unto them ; yea, 'tis well if *self-murder* be not the sad end, into which these hurried people are thus precipitated. *New England*, a country where *splenetic* maladies are prevailing and pernicious, perhaps above any other, hath afforded numberless instances of even *pious people*, who have contracted those *melancholy indispositions*, which have unhinged them from all service or comfort ; yea, not a few persons have been hur-

ried thereby to lay *violent hands* upon themselves at the last. 'These are among the *unsearchable judgments* of God!'

We believe, however, that such opinions are no longer embraced by intelligent persons, who have paid much attention to insanity. By such, insanity is regarded as a disease of the body, and few at the present time, suppose the mind itself is ever diseased. The immaterial and immortal mind is, of itself, incapable of disease and decay. To say otherwise, is to advocate the doctrine of the materialists, that the mind, like our bodily powers, is material, and can change, decay, and die. On this subject, the truth appears to be, that the brain is the instrument which the mind uses in this life, to manifest itself, and like all other parts of our bodies, is liable to disease, and when diseased, is often incapable of manifesting harmoniously and perfectly the powers of the mind.

Insanity then, is the result of diseased brain; just as dyspepsia or indigestion is the result of disordered stomach; but it is only one of the results or consequences of a disease of this organ. The brain may be diseased without causing insanity; for although we say, and say truly, that the brain is the organ of the mind, yet certain portions of the brain are not directly concerned in the manifestation of the mental powers, but have other duties to perform. Certain parts of the brain confer on us the power of voluntary motion, but these portions are distinct from those connected with the mental faculties. Hence, we sometimes see, though rarely I admit, individuals paralytic, and unable to move, from disease of the brain, whose minds are not at all, or but very little disturbed. In such cases there is some disease of the brain, but of a part not concerned in the manifestation of the mental powers. We recently saw an aged gentleman, who had been, for several weeks, paralytic on one side, whose mind was not obviously affected. He died, and on examining his brain, a portion of the interior of one half of the brain was found much diseased, while the outer part was apparently in a healthy state.

From such cases, and numerous other observations, we

are quite sure that the outer part of the brain is connected with the mental powers, and the inner portion with voluntary motion. These parts of the brain differ in color and structure. The outer is a greyish red color, and different from every other part of the system, while the inner part is beautifully white and resembles the nerves.

Again, the brain appears to be a double organ, or it is divided into halves, or hemispheres of like form and function, and therefore, though one side or one half of the brain may be affected, the powers of the mind may still be manifested by the other.

We may say then, that insanity is an effect of a disease of only a part of the brain—the outer or grey part. In most cases, insanity is the consequence of very slight disease, of a small part of the brain. If it was not so, the disease would soon terminate in death—for severe and extensive disease of the brain soon terminates in death. We see, however, numerous instances of insane persons, living many years, and apparently enjoying good health. We have seen several persons who have been deranged 40 and even 50 years, during which time they enjoyed in other respects, good health. On examining the brain after death, in such old cases of insanity, but little disease of this organ is often found, though a little, we believe may always be found; sometimes only an unusual hardness of the outer portion, but in so delicate an organ as the brain this is sufficient to derange its functions, just as a little disorder of the eye or ear, though not sufficient to affect the health, will disorder hearing and vision.

It is as if, in some very complicated and delicate instrument, as a watch for instance, some slight alteration of its machinery should disturb, but not stop its action.

Thus we occasionally find that violent mental emotions—a great trial of the affections—suddenly to derange the action of the brain, and cause insanity for life, without materially affecting the system in other respects. Esquirol relates the case of a young lady, who for several years ex-

pected to marry a person to whom she was engaged, and much attached. He finally deserted her and married another, on hearing of which she immediately became deranged, and for years remained in this condition, rejecting the attention of all other men, and constantly talking of her former lover, whom she still loved.

In this Asylum is an interesting patient, who became deranged suddenly, three years since, in consequence of the murder of her son. Her whole time and thoughts since that period, have been engrossed in searching and calling for her son, whom she believes to be concealed in the building, or beneath the furniture. Thus she lives in hopes of soon seeing him.

Garrick used to say that he owed his success in acting King Lear, from having seen the case of a worthy man in London, who, when playing with his only child at a window, accidentally let it fall upon the pavement beneath. The poor father remained at the window, screaming with agony, until the neighbors delivered the child to him dead. He instantly became insane, and from that moment never recovered his understanding, but passed the remainder of his days in going to the window, and there playing in fancy with his child, then dropping it, and bursting into tears, and for awhile filling the house with his shrieks, when he would become calm, sit down in a pensive mood, with his eyes fixed for a long time on one object. Garrick was often present at this scene of misery, and "thus it was," he said, "I learned to imitate madness."

Sometimes, however, a severe trial of the feelings and affections produces death.

This is not merely the assertion of poets and novelists. Esquirol mentions the case of a young lady of Lyons, in France, who was engaged to be married to a young man of the same place. Circumstances suddenly occurred which determined the parents to prevent their marriage, and the young man was sent away. Immediately on learning this she became deranged. After five days spent in vain efforts

to relieve her, the parents, to prevent her death, had the young man recalled, but it was too late—she died in his arms.

In such cases, and we could cite many, death does not occur from apoplexy, nor from the exhaustion following long-continued and great excitement, but from the want of sleep; the grief is too overwhelming for “poppy or mandragora, or all the drowsy syrups of the world,” to medicine to repose.

Such was the sudden insanity and death of Haidee, described by Byron, and so true to nature and so beautifully, that we transcribe it.

“The last sight which she saw was Juan’s gore,
And he himself o’ermaster’d and cut down;
His blood was running on the very floor
Where late he trod, her beautiful, her own;
Thus much she view’d an instant, and no more,—
Her struggles ceased with one convulsive groan.

Days lay she in that state unchanged, though chill,
With nothing livid, still her lips were red;
She had no pulse, but death seem’d absent still;
No hideous sign proclaim’d her surely dead.

At last a slave bethought her of a harp;
The harper came, and tuned his instrument;
At the first notes, irregular and sharp,
On him her flashing eyes a moment bent,
Then to the wall she turn’d, as if to warp
Her thoughts from sorrow through her heart re-sent,
And he began a long, low island song
Of ancient days, ere tyranny grew strong.

Anon her thin, wan fingers beat the wall
In time to his old tune; he changed the theme,
And sung of love—the fierce name struck through all
Her recollection; on her flashed the dream
Of what she was, and is, if ye could call
To be so being; in a gushing stream
The tears rush’d forth from her o’erclouded brain,
Like mountain mists at length dissolved in rain.

Short solace, vain relief!—thought came too quick,

And whirl'd her brain to madness ; she arose
As one who ne'er had dwelt among the sick,
And flew at all she met, as on her foes ;
But no one ever heard her speak or shriek,
Although her paroxysm drew towards its close.
Hers was a frenzy which disdain'd to rave,
Even when they smote her, in the hope to save.

Food she refused, and raiment ; no pretence
Avail'd for either ; neither change of place,
Nor time, nor skill, nor remedy, *could give her*
Senses to sleep—the power seemed gone forever.

Twelve days and nights she wither'd thus ; at last,
Without a groan, or sigh, or glance, to show
A parting pang, the spirit from her pass'd.

A little injury of the brain—a slight blow on the head, has often caused insanity, and changed the whole moral character—usually for the worse, sometimes for the better. We have known a most exemplary and pious lady—a most excellent wife and mother, whose mind had been highly cultivated—transformed by a little injury of the head, into one of the most violent and vulgar beings we ever saw, and yet the intellectual powers were not very much disturbed. For a considerable time she continued to take good care of her family, so far as related to household duties, but her love of reading, of attending church, and all affection for her family and neighbors was gone, and she became so violent that her friends were obliged to place her in a Lunatic Asylum. The celebrated Dr. Parry refers to a case in which, to use his own words, “an accidental blow on the head perverted all the best principles of the human mind, and changed a pious Christian to a drunkard and abandoned felon.”

Such cases teach us to be cautious and tolerant in instances where change of character and misconduct are connected as to time, with injury or disease of the head, or even with general ill health.

Now and then an injury of the head seems to improve the intellect, and even the moral character. Instances of the

former are not very uncommon. The disease or injury of the brain appears to give more energy and activity to some of the mental faculties. This we often see in the delirium of fever. The following very curious case was related to Mr. Tuke, of the Retreat for the Insane near York, England :

“A young woman, who was employed as a domestic servant by the father of the relater, when he was a boy, became insane, and at length sunk into a state of perfect idiocy. In this condition she remained for many years, when she was attacked by a typhus fever; and my friend, having then practiced some time, attended her. He was surprised to observe, as the fever advanced, a development of the mental powers. During that period of the fever, when others were delirious, this patient was entirely rational. She recognized, in the face of her medical attendant, the son of her old master, whom she had known so many years before; and she related many circumstances respecting this family, and others, which had happened to herself in earlier days. But, alas! it was only the gleam of reason; as the fever abated, clouds again enveloped the mind; she sunk into her former deplorable state, and remained in it until her death, which happened a few years afterwards.”

Numerous cases are on record where a blow on the head by depressing a portion of the skull has caused the loss of speech, memory, and of all the mental faculties for many months; but which were restored on trephining and raising the depressed bone.

As we have said, sometimes the moral character is improved by injury or disease of the head. Dr. Cox, in his *Practical Observations on Insanity*, relates such cases. We sometimes see the same results from severe illness. Most experienced physicians must have noticed striking and permanent changes of character produced by disease. The insanity of some persons consists merely in a little exaltation of some one or more of the mental faculties—of self-esteem, love of approbation, cautiousness, benevolence, &c.

A man received a severe wound on the upper part of his head, after which his mind became some affected, especially as related to his benevolent feelings, which were perpetually active towards man and beast. He was disposed to give away all that he had, and finally was placed in a Lunatic Asylum in consequence of the trouble which he made in his endeavors to benefit others and relieve suffering. Whenever he saw any cattle in a poor pasture, he would invariably remove them to a better; and whenever he heard of a destructive fire or shipwreck, he would hasten even to a great distance to endeavor to afford relief.

Among the insane in Lunatic Asylums, we sometimes see not only exhibitions of strength, mechanical and musical skill, powers of language, &c., far superior to what the same individuals ever exhibited when sane, but also a remarkable increase and energy of some of the best feelings and impulses of our nature, prompting them to deeds of self-sacrifice and benevolence, which remind us of the somewhat insane but ever memorable act of Grace Darling—

“ Whose deeds will live
A theme for angels, when they celebrate
The high-souled virtues which forgetful earth
Hath witnessed.”

In such instances, fear and every selfish feeling appears to be lost or overcome by the intensity of the benevolent impulse.

From the preceding remarks we see that insanity is often but an effect of a slight injury or disease of a part of the brain, and in many cases only a few of the faculties of the mind are disordered. From this we infer that the brain is not a single organ, but a congeries of organs, as maintained by the illustrious Gall and his celebrated successors Spurzheim and Combe. Thus each mental faculty has an especial organ, and therefore certain faculties may be disordered by disease of the brain, while others are not affected; a fact every day observed in Lunatic Asylums,

but which we know not how to explain if we believe the brain to be a single organ.

We very rarely find the whole mind destroyed or disordered in insanity, except in cases of long continuance, or of unusual severity. A majority of patients in Lunatic Asylums have considerable mind left undisturbed, and some of them conduct with propriety, and converse rationally most of the time, and on all but a few subjects.

We have seen an individual who believed that he directed the planets and caused the sun to shine and the rain to descend when he chose, yet he was a man of much intelligence and conversed rationally on other subjects, and was remarkable for gentleness of manner and amiability of disposition.

We could cite very many cases nearly similar, and to those who have frequently visited this Asylum, we can appeal for the verification of the statement—that patients decidedly insane on one or more subjects, still manifest acute and vigorous minds, and appear to be sane on others.

Having seen that insanity consists in the derangement of one or more of the faculties of the mind produced by disease of only a part of the brain, we conclude that there is no one faculty of the human mind but may become disordered. If, therefore, we actually knew what mental faculties mankind possess, we might then know all the various forms of insanity, all the varieties of mental aberration to which these faculties are liable. But we do not know. Philosophers have ever disagreed as to the number of the faculties of the mind, and even as to what constitutes a faculty.

We shall not however particularise their views, but briefly allude to the constitution of the human mind, appealing to common observation for the correctness of what we assert on this subject.

In contemplating the phenomena of mind, we can not fail to perceive the variety of its faculties, and that there is an obvious general division of them into intellectual and moral, the latter comprehending the propensities and impulses.

These faculties, both the intellectual and moral, are orig-

inally possessed by all, and are alike dependant upon a healthy state of the brain for their proper manifestation. In some they are far more active and energetic than in others, owing in most cases we believe to original formation of the brain, and in others to education. That the intellectual faculties can be greatly improved by cultivation every one knows, and by many, too many we fear, this is regarded the most important and sole object of education,—as if the moral powers, the propensities, and impulses, were not a part of the mind, and not capable of improvement.

But however important the cultivation of the intellect may be, it certainly is not more so than the cultivation and improvement of the moral powers. We do not wish to undervalue the intellect, or discourage efforts for its improvement, but we wish that all might realise the superiority of our moral nature over intellect itself.

The intellectual faculties are but a part of our mental powers, and contribute but little in fact towards forming what we call the *character* of an individual. We call to mind our acquaintances and notice that their characters are very different, but this difference does not arise from the difference in their intellectual faculties, but in their moral powers. That one man knows more of the Greek language or mathematics, or has more knowledge of commercial or political affairs or of some mechanical art, or has the ability to acquire knowledge of many subjects faster than another, does not cause the difference we perceive in what we denominate the character. The character is determined by the moral faculties or propensities, by the affections, benevolence, love, selfishness, avarice, &c. The difference in the activity and energy of these, create the differences we see in the characters of men; these constitute the man himself, or the *soul* of man, while the intellectual faculties are but instruments to administer to the wants and demands of the propensities.

Without these propensities or moral faculties, the intellectual powers would not be exerted at all, or but feebly.

The stimulus or urgency of the impulses of our moral nature, of benevolence, love, avarice, &c., impel men to action—to gratify these the human race have forever toiled.

Now it is to these important faculties, the propensities of our moral nature, that we wish to call particular attention. Not merely to the importance of their early cultivation and improvement, but to the fact that they as often become deranged as the intellectual. They as truly use the brain for manifesting themselves; consequently when certain parts of the brain become diseased, they become deranged, and not unfrequently without the intellectual powers being noticeably disturbed. A man's natural benevolence or propensity to acquire, or to love, may become deranged from disease of the brain as truly as his powers of comparing, reasoning, &c.

Yet evident as this is from Physiology and Pathology, and from daily observation in Lunatic Hospitals, it is a fact, and an alarming fact, that when disease causes derangement of the moral faculties, and changes the character and conduct of an individual, he is not deemed insane, provided the intellectual powers are not obviously disordered.

It may be said that such a person has reason still left to guide him, as is evidenced by his ability to converse rationally on many subjects, and even to reason well against the very crime that he commits. All this may be true, and yet the person may not be accountable, for although reason is given to prevent us from doing evil, it can not be expected to resist a diseased and excited impulse.

Let not this be applied to crimes committed during voluntary intoxication, for though when thus intoxicated a man may be momentarily insane, yet it is voluntary insanity produced by gross misconduct, of which no one can avail himself to escape the legal consequences of crime. Still in such cases the crime must be the immediate result of intoxication, and while it lasts, to make a man accountable, as has been decided by Judge Story and other legal authorities. If committed afterwards during *delirium tremens* induced by intoxication, he must be acquitted on the ground of insanity,

as he can not be held accountable for the immorality of the cause of his insanity, a disease which he can not successfully feign or voluntarily induce.

The disbelief in a kind of insanity that does not disturb the intellect, arises perhaps from the common phraseology, that the affections, passions, and moral qualities, have their seat in the *heart* and not in the brain, and therefore are not likely to be disordered by disease of the latter organ. But in fact the orderly manifestation of our moral faculties, our affections, and intellectual powers, are alike dependant on the healthy state of the brain. *The heart has nothing to do with either.*

We wish to repeat, that there is no faculty of the mind but may become deranged by disease of the brain. Disease of one part of this organ may cause the derangement of some of the intellectual faculties, while disease in another part may not disturb the intellect, but derange the moral powers or propensities. Thus we see blows on the head and wounds of the brain, sometimes destroy only one or two of the intellectual faculties, such as the memory of words, or the memory of places, and at other times to effect an entire change of the moral character.

But while the injury that affects the intellect is acknowledged to cause insanity, the injury that changes the moral character is not supposed to have this effect. The subject of the former is considered an object of concern and pity, while the latter is considered a depraved and wicked being deserving of punishment. Numerous cases have fallen under our observation, where a great change in the moral character occurred and lasted a year or two, and then the intellect became affected. This change of character was noticed and lamented, but those thus affected were not considered insane until the intellect itself became involved; while in fact they were insane from the first.

We wish all to be assured that a sudden and great change of character, of the temper and disposition, following disease or injury of the head, although the intellect is not dis-

turbed, is an alarming symptom; it is often the precursor of intellectual derangement, and if not early attended to, is apt to terminate in incurable madness.

Within a few days we have seen two cases of insanity, both said to be quite recent, but on inquiring particularly of their friends, we found that they had noticed a striking change of character for several months before they thought of insanity. In one the change was from being naturally very generous and benevolent, to the opposite extreme of selfishness, and as they expressed it, of stinginess. In the other, the change was from great mildness and amiability of disposition, to that of extreme irascibility and moroseness. Now these persons were not deemed insane until their intellects were disturbed; but we regard the previous change of character as truly the consequence of disease of the brain as the disturbance of the intellect, and this is now the opinion of their friends.

Derangement of the intellectual faculties seldom occasions much dispute—every one easily recognizes it—but not so with derangement of the moral powers. Most persons have seen individuals who are crazy, and consider themselves qualified to judge whether a person is deranged or not, yet on inquiry we find that nearly all expect irrational and incoherent talk from those that are deranged, or wild and unnatural looks, or raving and violent conduct. Their opinions respecting insanity are derived from having seen *raving maniacs*, and not from observation in Lunatic Asylums; for in the latter may be found many whose insanity consists in derangement of the affections and moral powers, and not in disturbance of the intellect.

Owing to such limited and erroneous views respecting insanity, many persons are not disposed to believe in a kind of mental disorder that may impel men to commit crimes, unless such individuals exhibit derangement of the intellect, or conduct in a manner that they have been accustomed to see deranged persons conduct.

But notwithstanding this common opinion regarding in-

sanity, it is a well established truth, that there is a form of insanity, now called by many *moral insanity*, arising from disease of the brain, which may impel men to commit great crimes, while the intellect is not deranged, but overwhelmed and silenced by the domination of a disordered impulse.

Sometimes insanity seems to arise from some defect of the organs of sense, from change in the nerves of sensation. It is said that in those who are troubled with hallucinations of sight or of hearing, some disease of the nerves of the eye or ear is found. Still, in such cases there must be in addition some defect in the power of comparison, or insanity would not result. Comparison is one of the most important of the faculties of the mind, and the one most liable to be affected in insanity, or in any disease of the brain, as in headache for instance.

Disorder of the nerves of sensation may also lead to insane ideas and conduct. Some have believed themselves converted into inanimate substances. One man thought himself changed into a teapot, another into a barrel which was rolled along the street, and another into a town-pump to which no rest was given day nor night.

Mr. Connolly, in his work on Insanity, tells of a respectable merchant in London who fancied himself metamorphosed into a seven shilling piece, and who took the precaution of going round to those with whom he had dealings, requesting of them as a particular favor, that if his wife should present him in payment they would not give change for him.

In all these cases—for they all admit we think, of one explanation—there was some affection of the nerves of sensation, and also some disorder of the faculty of comparison.

In some cases of mental disorder, there seems to be almost complete annihilation of sensation. This is the case with those who believe themselves dead; they feel not, and fully believe that they have ceased to exist, yet such persons will often talk rationally on other subjects. Most of their mental faculties are in perfect condition, and sometimes by exciting some of the most predominating impulses or passions, such persons are cured.

One of the Princes of the Bourbon family of France, imagined himself dead, and refused to eat. To prevent his dying of starvation, two persons were introduced to him, in the character of illustrious dead like himself, and they invited him after some conversation respecting the world of shades to dine with another distinguished but deceased person the Marshal Turenne.

The Prince accepted this very polite invitation, and made a very hearty dinner; and every day, while this delusion continued, in order to induce him to eat, it was necessary to invite him to the table of some ghost of high rank and reputation.

Dr. Mead relates, that an *old bell ringer* at Oxford University, imagined himself dead, and ordered the bell to be rung, as was usual on the occurrence of a death at that place. The bell *was* rung, but in a most awkward and unusual manner; the old ringer could not bear this, and leaped from his bed, and hastened to the belfry to show how it should be rung; he then returned to his room that he might die in a proper way, but the exercise and passion proved so beneficial that his delusion was broken up, and he soon recovered.

As I have already mentioned, some persons decidedly insane on some subjects, exhibit greater intellectual power on others during their mental derangement, than when they are sane. The following is an instance.

A general in the French army, who had the entire confidence of Napoleon, and who had been directed by him to superintend some immense military preparations at Boulogne, became much fatigued by his duties, which exposed him most of the day to the hot sun. Suddenly he quitted the work, and accompanied by one of his aids, set off for Paris, announcing on his way that he was the bearer of a treaty of peace with England. He traveled with great rapidity, not allowing himself time to eat, and paid postillions largely to hasten his speed. Arriving at Paris, the public funds rose from this news of the treaty. Not finding Napoleon at the Palace of the Tuilleries, he hastened to St. Cloud,

and, in disordered dress, penetrated to the apartment of the Emperor, and announced to him what he alone, of all whom the general had met, knew to be incorrect. In fact, Napoleon was the first to discover his insanity, and committed him immediately to the care of physicians.

The insanity of the general continued through the summer, during which time he wrote comedies and plays which were much admired, and he also conceived or invented an improvement in firearms, and begged to have permission to visit a founder, in order to have a *model* made from drawings he had himself prepared. His physician reluctantly yielded to his request, on his giving his word of honor that he would not go elsewhere. He went and returned, and eight days afterwards went again and found the model completed, and then gave orders for 50,000 *models* to be made. This order for 50,000 models was the only symptom of insanity that he exhibited during the whole affair. He soon however, became worse, then paralytic, and died insane. But the efforts of his diseased mind have survived him; his writings are still read and admired, and his invention was soon found to be quite an improvement, and has since been adopted in the French armies.

In some cases of insanity, the faculties of the mind are so acute, that it is exceedingly difficult for a stranger to detect the mental aberration. The late Lord Erskine, in his speech in defense of Hadfield, for shooting at the King at Drury Lane Theatre, in order to demonstrate how cunning and acute in reasoning insane persons frequently are, and consequently how difficult it sometimes is to discover their insanity, referred to the following cases, which we quote in his own words :

“I well remember, (indeed I never can forget it,) that since the noble and learned judge has presided in this Court, I examined for the greater part of a day, in this very place, an unfortunate gentleman who had indicted a most affectionate brother, together with the keeper of a mad-house at

Hoxton, for having imprisoned him as a lunatic, whilst, according to his evidence, he was in his perfect senses. I was, unfortunately, not instructed in what his lunacy consisted, although my instructions left me no doubt of the fact; but, not having the clue, he completely foiled me in every attempt to expose his infirmity. You may believe that I left no means unemployed which long experience dictated, but without the smallest effect. The day was wasted, and the prosecutor, by the most affecting history of unmerited suffering, appeared to the judge and jury, and to a humane English audience, as the victim of the most wanton and barbarous oppression. At last Dr. Sims came into Court, who had been prevented by business, from an earlier attendance, and whose name, by the bye, I observe to-day in the list of the witnesses for the crown. From Dr. Sims I soon learned that the very man whom I had been above an hour examining, and with every possible effort which counsel are so much in the habit of exerting, believed himself to be *the Lord and Saviour of mankind*, not merely *at the time of his confinement*, which was alone necessary for my defense, *but during the whole time that he had been triumphing over every attempt to surprise him in the concealment of his disease*. I then affected to lament the indecency of my ignorant examination, when he expressed his forgiveness, and said with the utmost gravity and emphasis, in the face of the whole Court, "I AM THE CHRIST;" and so the cause ended. Gentlemen, this is not the only instance of the power of concealing this malady; I could consume the day if I were to enumerate them; but there is one so extremely remarkable, that I cannot help stating it.

"Being engaged to attend the assizes at Chester, upon a question of lunacy, and having been told that there had been a memorable case tried before Lord Mansfield in this place, I was anxious to procure a report of it, and from that great man himself (who within these walls, will ever be revered, being then retired in his extreme old age, to his seat near London, in my own neighbor-

hood) I obtained the following account of it. 'A man of the name of Wood,' said Lord Mansfield, 'had indicted Dr. Monro, for keeping him as a prisoner (I believe in the same mad-house at Hoxton) when he was sane. He underwent the most severe examination by the defendant's counsel, without exposing his complaint; but Dr. Battye, having come upon the bench by me, and having desired me to ask him what was become of the Princess whom he had corresponded with in cherry-juice, he showed in a moment what he was. He answered that there was nothing at all in that, because, having been (as every body knew) imprisoned in a high tower, and being debarred the use of ink, he had no other means of correspondence but by writing his letters in cherry-juice, and throwing them into a river which surrounded the tower, where the Princess received them in a boat. There existed, of course, no tower, no imprisonment, no writing in cherry-juice, no river, no boat; but the whole the inveterate phantom of a morbid imagination. I immediately,' continued Lord Mansfield, 'directed Dr. Monro to be acquitted; but this man, Wood, being a merchant, in Philpot Lane, and having been carried through the city in his way to the mad-house, he indicted Dr. Monro over again, for the trespass and imprisonment *in London*, knowing that he had lost his cause by speaking of the Princess at Westminster; and such,' said Lord Mansfield, 'is the extraordinary subtlety and cunning of madmen, that when he was cross-examined on the trial in London, as he had successfully been before, in order to expose his madness, all the ingenuity of the bar, and all the authority of the Court, could not make him say a single syllable upon that topic which had put an end to the indictment before, although he still had the same indelible impression upon his mind, as he signified to those who were near him; but conscious that the delusion had occasioned his defeat at Westminster, he obstinately persisted in holding it back. This evidence at Westminster was then proved against him by the short-hand writer.'"

In a future number we shall resume the subject of this article, and we beg our readers to keep in view the statements advanced in this, as we purpose to refer to them in connection with the Medical Jurisprudence of Insanity, and in explanation of some cases of *moral insanity* that have much embarrassed both physicians and jurists.

ARTICLE II.

ON MONOMANIA INDUCED THROUGH IMITATION.

Translated for the Journal of Insanity, from the French of Mare, by
T. ROMEYN BECK, M. D.

[The Treatise of Dr. Mare on Insanity, which appeared a few years since, has received but little notice, nor indeed does it deserve a place with the more original Treatises of Pinel and Esquirol. Still, it is hardly possible that so eminent a man as the First Physician of Louis Philippe should not have recorded some matters worthy of consideration; and the following on a subject which is scarcely appreciated to its full value, is in many respects deserving of perusal.]

I PROCEED to consider a class of facts which can scarcely be explained on any theory. Still they are no less certain, and from their dangerous influence on the interests of society, deserve the attention of the physician, the jurist, and the philosopher. I refer to that species of monomania which by the operation of what may be denominated a moral contagion, is transmitted and propagated through a greater or less number of individuals.

Monomania, whether reasoning or instinctive, may be propagated by imitation. We can however more readily imagine the occurrence of the former than of the latter. In truth, reasoning monomania being the consequence of erroneous conceptions, communicates itself with ease to feeble, and indeed sometimes even to ardent minds. Hence the occasional epidemic character of certain forms of this dis-

case, and particularly such as are founded on political or religious opinions. The facts which prove the truth of this remark are so numerous and so well known, that I may dispense with adducing examples. There is however a difficult question to decide as to these transmitted monomanias, and that is, the responsibility incurred. That prejudices, or errors subversive of social order may be extensively propagated, is unfortunately too well known; but how are we to divide their deplorable consequences between such as are the result of guilty passions, and others which must be regarded as the effect of mental aberration, combined with an absence of moral liberty?

The solution of this problem devolves on the power which interprets and administers the laws, but this tribunal, in order to avoid injustice, must make itself well acquainted with medical psychology.

I have already explained the difficulty of laying down general rules, in questions of moral liberty, sufficient to meet the demands of the judicial power, where every case needs a special consideration, and where much is left to the sagacity and conscience of the judge and the expert to decide how far reason or insanity has been present. Nevertheless the following precepts may be submitted, as the basis of the only general rules of conduct which we can adopt in deciding whether certain illegal actions are the result of culpable passion, or of a monomaniacal transmission.

1. The conceptions which proceed from monomania, propagated through a number of individuals, are usually of a nature to exclude all ideas of temporal interest; they have not for their source any of the vices which degrade our social nature. Vanity, discontent with our present condition, ambition, effeminacy, excess, particularly from drunkenness, are here not seen. These vices may indeed fill the ranks of the *agitators* or *disturbers*, (*emeutiers*) but who will recognize among such the influence of an epidemic monomania? So far from this indeed, we find that when the epidemic is most prevalent, such persons withdraw, or if a few play any part, it is at best but a very subordinate one.

2. Most of the conceptions transmitted to numerous individuals are characterised by whimsicality, extravagance, delirium, a disturbance and even an overthrow of the moral affections.

It follows from these two indications, that we can much more readily characterise transmitted monomania when it is religious than when it is political. In the former, the motives in fact may be reduced to a single one—the desire to please the Deity—to avoid his chastisements and to merit his rewards. And the more the means employed for this purpose are extraordinary, contrary to reason, and even atrocious, the more do they denote contagious delirium. Persons thus acting should be deemed as deprived of their reason.

The conditions of transmitted political monomania are not the same, and here we must not confound the influence of vanity, pride, ambition, and avarice, with those of perverseness, culpable wickedness, with true partial delirium originating in false, but occasionally generous conceptions.

3. In order to ascertain whether the individuals accused are actually under the complaint in question, we should inquire into the manner of life, their professions, their degree of education, and indeed into all the causes that may exert an influence on their mental condition.

Instinctive monomania, transmitted by imitation, although of an origin more mysterious and more difficult to explain, still shows itself in a more marked manner, and whenever it exhibits itself can not be mistaken.

This branch of my subject can only be established by facts, but which in the present state of our knowledge can not be satisfactorily explained. The following are examples :

An individual of a melancholic turn of mind, witnessed the execution of a criminal. This sight induced such violent exertion, that he was siezed with a most vehement desire to kill some one, while at the same time he retained the most vivid fear of committing it. He stated his miserable condition in great anguish, beat his head, wrung his hands,

and cried to his friends to save him. It would seem that in this instance the sight of blood produced a result similar to the impulse which actuates the insane in their periodical attacks of fury.

A child about seven years old strangled its younger brother. His parents caught him in the act. They asked him the cause. He replied weeping, that he was only imitating the Devil whom he had seen strangling Punch.

After the double murder (of children unknown to him) by Papavoine, a female of high rank visiting the place where the homicide had been committed, was seized on the instant with a desire to commit murder. The influence of printing an account of acts of this description in propagating this frightful instinct, is well known. Many instances occurred after the murder committed by Henrietta Cornier. Many mothers declared themselves impelled to destroy their children, and asked for aid to prevent the crime. At Amiens, a mother recently confined having heard of that person, was thus seized. She struggled against the impulse as long as possible, until at last fearing the result, she confessed her condition to her husband, who caused her to be secluded. In another instance, ten days after Cornier was sentenced, a mother strangled her child by pressing her arm around its neck.

Suicidal Monomania transmitted by Imitation.

A disordered state of the mental faculties not only impels men to the destruction of others, but also to their own. Strange passion, this of suicide! And yet, it is contagious, it is epidemic, it is very frequently the result of imitation. Examples crowd upon us from the earliest antiquity. Thus with the females of Miletus, the epidemic could alone be arrested by ordering that all the self-destroyers should be exposed publicly, naked, and with the cord around their necks.

After the invasion by the Spaniards, the Peruvians and Mexicans killed themselves in such numbers, that according

to the historian, more fell by their own hands than by the weapons of their enemies.

In a small village in France in 1813, a female hung herself. Her example was soon followed by several others, and it needed the exhortations of the Parish Cure to check it.

M. Esquirol asks whether this epidemic appearance of suicide depends on an unknown condition of the atmosphere, on the imitation which propagates it, on political disasters in a country, or on a dominant opinion favorable to suicide. Doubtless it may originate from various causes, but in considering these, we should distinguish between predisposing and determining causes. It is evident, that in suicidal monomania, there exists a variety of predispositions. Temperature, the seasons, menstruation, pregnancy, political troubles, affections of the heart, all have induced it. But in epidemic monomania, although these single or united may operate in causing a propensity—yet the *determining* cause is almost invariably imitation. It is after the first case that these complex elements enter into fermentation and the epidemic bursts out.

Imitative suicide affects generally a most singular fidelity in the repetition of the act which it copies. This extends not only to the choice of the same means, but often of the same place, at the same age, and with the most exact resemblance of the previous scene.

A man (says Voltaire,) of a serious profession, middle age, very regular habits, and in comfortable circumstances, destroyed himself in October, 1769, and in a letter to the Council of his native city, left the following apology: *My father and my brother each killed themselves at the same age that I now am.*

Under the empire, a soldier destroyed himself in a sentry box. Several others repaired to the same, where they killed themselves. The sentry box was burnt and the epidemic ceased. Again, while Serrurier was Governor, an invalid hung himself on a door. In fifteen days, twelve invalids hung themselves on the same. Sabatier advised that the

door should be walled up, which was done, and no new cases occurred.

Other Monomanias transmitted by Imitation.

If we allow that monomania may be transmitted in the preceding instances, it necessarily follows that it may be possible in other forms. Thus, it seems very evident to me that in many cases of incendiary monomania, as in England and in Normandy, this may with probability be assigned as the cause.

Still, when monomania affects a number of persons at once, it must not invariably be attributed to a sympathetic imitation. This remark applies particularly to those kinds of reasoning monomania, which originate in pride and ambition. They are less exposed to public observation, and hence being unknown, can not be imitated. Thus I witnessed shortly after the return of the Bourbons, five or six females, who in total ignorance of each other's delusion, respectively imagined themselves to be the daughters of Marie Antoinette. Here could have been no imitation, since the public prints had given no account of them. At the same time also, we had many pretended dauphins, but as the papers noticed some of the cases, it is quite possible that several may have been the result of imitation. We may with greater certainty ascribe to imitation the extravagance committed by a number of young men in the city of Leipsic, who on the first representation of Schiller's *Robbers*, abandoned their parents and repaired to a forest in order to form a band of brigands. We can readily explain the delusion in this case, and instead of referring it to a taste for robbery, assign the more natural cause—the charms of a nomade, free and independent life, as pictured forth in the German Drama.

Be this as it may, the remarks now offered may serve to check a too lax rule of procedure in cases of monomania by imitation, before judicial tribunals.

ARTICLE III.

FRAGMENTS ON INSANITY.

BY JOHN M. GALT, M. D.,

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I. *Effects of Music in Insanity, Illustrated.*

SHELLEY, the great poet, in his "Julian and Maddalo," gives the following description of the effects of music upon the insane. The scene described occurred in the mad-house at Venice, at the time under the old system of treatment :

"As thus I spoke,
 Servants announced the gondola, and we
 Through the fast-falling rain and high-wrought sea
 Sail'd to the island where the mad-house stands.
 We disembark'd. The clap of tortured hands,
 Fierce yells, and howlings, and lamentings keen,
 And laughter where complaints had merrier been,
 Accosted us. We climb'd the oozy stairs
 Into an old court-yard. I heard on high,
 Then, fragments of most touching melody,
 But looking up saw not the singer there.—
 Through the black bars in the tempestuous air
 I saw, like weeds on a wreck'd palace growing,
 Long tangled locks flung wildly forth and flowing,
 Of those who on a sudden were beguiled
 Into strange silence, and look'd forth and smiled,
 Hearing sweet sounds. Then I:—

'Methinks there were
 A cure of these with patience and kind care,
 If music can thus move.
 And those are his sweet strains which charm the weight
 From madman's chains, and make this hell appear
 A heaven of sacred silence, hush'd to hear.

His melody
 Is interrupted now ; we hear the din
 Of madmen, shriek on shriek, again begin.'"

He then visits the musician, who had been charitably presented with an instrument by one of the characters in the poem.

II. *Hereditary Insanity.*

I give the hereditary cases below, as exhibiting in a measure, two qualities with reference to this characteristic : first, the capacity of cases possessing it to recover ; and secondly, that if they prove to be incurable, the fact that many such lunatics are as comfortable as other maniacs not possessing this feature. I have only mentioned the insane relatives of a patient, whom by information obtained from different sources, I knew to be thus afflicted ; and as much has been unknown respecting some patients, there may have been other relatives deranged besides those particularized.

Case I.—A male patient. The disease is strongly hereditary ; his mother and a sister died in the Asylum ; he is demented ; his mind is very much weakened, but is still capable of some exercise ; he is in the worst division of patients ; he is usually quiet, but sometimes shows excitement in an incoherent babble, and by walking rapidly backwards and forwards ; he is not a very cleanly patient. He was received in 1832.

Case II.—A male patient. He has a sister deranged, and his family are, as a general thing, weak-minded persons ; he was received in 1825 ; from the date of his reception he continued perfectly silent for a year or two ; he now rarely says any thing unless spoken to, but shows little or no derangement in his conversation ; he has some few eccentric habits ; he is always perfectly quiet, and perhaps might be discharged with propriety, but expresses no desire for this step at any time, a sort of moral insanity being, as it were, constituted by this apathy.

Case III.—A male patient. A father, sister, and three other relatives in his immediate family have been insane. He had been deranged for twelve or fourteen years before

his reception into the Asylum; he was demented, but very active and industrious during the greater part of his stay in the institution. He died of a complication of disease.

Case IV.—A female patient. She has a niece now in the Asylum. Her mind is quite incoherent in conversation, and she has a set of strongly delusive ideas to which there seems a tendency to recur when speaking, but she never speaks of them unless addressed. Although exhibiting this incoherence of ideas, she is yet a most elegant seamstress, extremely neat in her room and person, very industrious, and always as well behaved as any sane individual. To give an example of her singular incoherence: when making for instance an apron, she will say on being questioned as to her work, that she is making a *gooseberry bush*.

Case V.—A female patient. She had a sister who died in a state of acute mania. She was discharged as recovered, after remaining in the Asylum six years; this has been three years ago.

Case VI.—A female patient. She married a cousin; he has been deranged, but is now well; she was received as a patient three years after the disease had commenced. She has alternations of maniacal excitement lasting for a few months, and she then becomes hypochondriacal for a much longer period, fancying that she is sick, and becoming very torpid—these two things constituting almost every apparent morbid symptom. In this latter condition, she is very industrious. Her last maniacal paroxysm was much less severe.

Case VII.—Her father became insane, was sent to the Asylum and recovered; a sister was also insane. She is nearly at all times industrious and calm.

Case VIII.—A male patient. The disease is hereditary in his mother's family; she was deranged; his eldest brother died of insanity; and his next brother had it alternately with pulmonary consumption, finally dying of the pectoral com-

plaints. He is of the melancholic temperament, and his disease has rather assumed a corresponding cast, but there have been alternations of maniacal excitement; the mental powers have been very little enfeebled. For three years, whilst boarding at a tavern, he remained perfectly silent, and took little notice of any thing, insomuch that when the "Siamese Twins," who passed through his country, came into the porch where he was, he did not appear to take the slightest notice of them.

Case IX.—A male patient. A sister had an attack of insanity and recovered. He is said to have been always of weak intellect, and there is a decided apparent deficiency in the anterior lobes of the cerebrum; to this the mental symptoms correspond, for his general deportment and language are those of idiocy of a higher grade; but he has delusions, and can read. Were it not for the last mentioned circumstance, and the testimony, he would certainly be taken for an idiot, or a person very imbecile naturally. He is sometimes slightly combative, but in general works and is quiet.

Case X.—A male patient. Has two or three insane cousins. He had labored under excessive lypemania two or three years before his admission, and this continued up to the time of his death; he was of course very miserable.

Case XI.—A male patient. His father, a brother, and an uncle have been deranged; a case of mania; he was restored and discharged at two months from the time of his reception; this was the second attack, and both originated from exposure to a hot sun.

Case XII.—A male patient. His father and two of his sons have been insane; he had experienced a former attack of derangement, and had always been eccentric. His principal insane idea at the date of his reception, was, that he was the Holy Ghost; but he was much excited, and had other delusions. He was restored in three months.

Case XIII.—A female patient. She had had a brother

and a sister in the Asylum. There have been several suicides in her family, occurring either in lunatics or eccentric persons. She usually fluctuated between a state of exaltation and one of depression; getting into fits of excessive passion, or being exceedingly quiet and speaking in a whisper; the disease had existed 24 years before the date of her reception; she was rather a disagreeable patient, though at times she was almost wholly rational. She died of erysipelas, the disease attacking the head and face.

Case XIV.—A female patient. Her father was deranged and died in the Asylum. The disease had existed for five years before her reception. She was exceedingly neat in her person, and indeed in every other respect. When work was given her, it was executed with great elegance. She was usually quite silent, and the mental disease was melancholia; her temper was quick, and at times she would be very angry for trivial things. She died of consumption, and grew milder towards the time of her death.

Case XV.—A female patient. There have been several suicides and cases of derangement in her family, and she had a cousin in the institution at the same time with herself. The mental disease at first assumed the melancholic cast, and she then became maniacal, approaching to what I would denominate *mania without delirium*; her bodily health was very bad; she was under treatment in the institution for three months. Both her mental and physical health were entirely restored, and there was not left the slightest trace of disease.

Case XVI.—A female patient. Her mother destroyed herself by cutting her throat, whilst in a state of insanity. Her disease is melancholia; she has been in the institution several years, and every five or six months a decided change for the better has become apparent; she now almost performs the duties of an assistant officer, being exceedingly useful, and apart from her insanity, judged merely as an individual, has very much improved in her manners, &c. There are still traces of mental disease left, but they seem

gradually vanishing. She was for the first two years of her stay, quite suicidally inclined.

Case XVII.—A colored female. Her father and an aunt have been deranged; a case of moral insanity tending to mania without delirium; she was excessively abusive and very wild in her conduct until within a month or two of her discharge; she was inclined to strike, and was very uncleanly; she was kept constantly occupied in spite of all difficulties, and recovered entirely after being in the institution thirteen months.

Case XVIII.—A female patient. Her mother died in the institution; she has a brother (*Case I.*) now an inmate. A most wretched case when brought to the Asylum; her nervousness was so excessive that she could not walk at all; she was very much emaciated; she could scarcely speak, and then only an incoherent babble; she was usually excited; she died, after wasting away gradually.

Case XIX.—A female patient. She had an uncle who hung himself; a case of moral insanity, though not of the abusive sort; she recovered in three months. She has now been discharged two years, and is engaged in the manufacturing business, which she followed at the time her derangement came on.

Case XX.—A female patient. Her eldest son and an uncle have been deranged. At the time of her reception she had been insane for four years; she was epileptic, and every sense appeared considerably diminished in intensity; she would for instance after asking for milk, if the experiment was tried of giving her water, drink the latter with the supposition that it was the former. She died within a year subsequent to the date of her reception.

Case XXI.—A female patient. Her sister was deranged for eighteen months. At the date of her reception, she had been deranged for three years. She is a quiet patient, her disease being monomania, and now verging towards dementia.

Case XXII.—Her father and a sister have been insane. On her reception, the symptoms of disease were those of melancholia bordering on dementia. She had apparently recovered entirely after three months time. But then, probably from circumstances, she was attacked by a totally different form of mental disease from the first, being now moral insanity. She is almost perfectly rational, but experiences great fluctuation in her spirits, and her feelings are certainly in a morbid condition. She is now improving, is in the best department of patients, and exercises her intellectual faculties a great deal.

Case XXIII.—A male patient. His father and brother have both been deranged. He appears to become insane at periods of five years. He recovered in three months.

Case XXIV.—He has had two insane cousins, one being in the Asylum at the same time with himself. He has experienced two attacks of insanity, in both of which he was brought to the Asylum and recovered. In the first, he exhibited the most intense insane fear, and was excessively pale and in constant motion, when received. He recovered within three months, subsequent to a severe attack of erysipelas ædematodes—attacking the head, and suppurating very largely. In the second attack, the symptoms assimilated idiocy of a low form; he recovered in five months and a half, subsequent to one or two chills and an accidental salivation.

Case XXV.—A male patient. He had a brother deranged. The mental derangement was rather a portion of the general nervous disease than any distinct affection; he labored under universal tremor, obstructing locomotion and speech. He gradually wasted away until death.

Case XXVI.—A male patient. He has a sister slightly deranged; his disease had existed 21 years before his reception as a patient. Although somewhat lame, he is a very useful patient; he is demented, but the derangement assumes a very singular form, he thinking himself an emperor, and calling every one he meets by some title.

Case XXVII.—A male patient. His mother and a sister died in a state of derangement, and he has had two brothers in the same condition. He has experienced several attacks of insanity; his present one consists chiefly in an exaltation of the feeling of self-esteem.

Case XXVIII.—A male patient. He has two brothers insane; had experienced an attack previous to the one under which he was laboring at the date of his reception. The latter was primarily characterized by excessive self-exaltation; from being naturally very quiet and amiable, he became very wild and turbulent, drank to excess, and spent his money very profusely. On entering the Asylum, this condition passed away and was succeeded by a depression growing deeper, until he became strongly inclined to suicide, tearful, &c. He was very useful as a clerk whilst in the Asylum, and was discharged apparently convalescent, six months from the date of his reception.

Case XXIX.—A male patient. He had an uncle in the Asylum, who got well enough to return home, living there twenty years afterwards; he also has had two cousins insane; a distant relative in a state of insanity from drunkenness, killed his own mother and a negro woman. His derangement is especially on two or three subjects; he is a *hallucine*; his mental powers are tolerably good, and he works very well.

Case XXX.—A female patient. Her mother and father were cousins; the latter became deranged and destroyed himself by jumping out of a window; this sad event deranged her mother, but she afterwards recovered. This patient whilst at home was strongly bent on suicide, attempting it in various modes, such as cutting her throat, drowning, &c. Since her entrance into the institution, which occurred a few weeks ago, she has made no attempt. She has little or no tendency to delusion, being simply melancholy; she is kept occupied, and is apparently recovering.

The thirty cases detailed above, were taken from 208,

the number in the institution during the space of three years. There are a good many others amongst these, in whom the hereditary taint can be traced; but I selected those here mentioned as possessing more accurate information respecting them.

III. *Items of Treatment.*

1. "If those who are exposed to any of the exciting causes of cerebral disease, or of insanity, put themselves on their guard to secure regular sound sleep, they will do much to ward off an attack. The moment the cause begins to excite sleeplessness by night, and restlessness by day, with an involuntary propension of the mind in one direction, at first perceptible perhaps only to the patient himself, it is time to take alarm, and if possible, remove or counteract its agency. If it is excessive application to business, continued anxiety of mind, or excess of study, that is keeping up the activity of the brain, and placing it on the verge of disease, this may often be prevented by timely relaxation, or removal from the scene of anxiety, and particularly by carrying off much of the nervous energy in abundant muscular exercise often repeated, and by rigidly abstaining from mental exertion *at night*, and thereby allowing the brain to fall into that state of quiescence most favorable for repose. I have seen some striking instances of the efficacy of this plan in restoring tranquility of mind, when on the very verge of derangement. The excitement of company and of tea, sometimes resorted to in such instances, may, if carried to any length, only add fresh fuel to the flame, and stimulate the brain beyond recovery; but the society of those whose feelings and pursuits are calculated to soothe those most excited in the patient, and to call others into action, is very beneficial."—*Andrew Combe.*

These remarks are indeed most admirable: each one of them meets an indication pointed out by Nature herself, in the most clear and indubitable manner. As a suitable accompaniment, we add extracts from Neville and Winslow, relative to the hygienic and physical preventive treatment.

“It is in these cases, too, that one or other of those invaluable and recent adjuncts to our pharmacopœia, the salts of morphia, become of essential service. By a cessation also from his usual avocation, by regular muscular exertion, early hours, abstemious diet, together with a dose of the acetate or muriate of morphia each night at bedtime, and as much castor-oil, confection of senna, or aloes and myrrh pill, as will keep the bowels comfortably open in the morning, the threatened attack may, in the generality of instances, be prevented, and the individual enabled ere long to return to his accustomed pursuits, warned by experience of the necessity of moderation.”—*Neville*.

“The state of the mind is closely dependent upon the condition of the cutaneous secretion. I should recommend those who are subject to mental depression, hypochondriasis, the vapors, ennui, or by whatever designation it may be termed, to try the effect of systematic bathing. I feel assured that, in many instances, violent attacks of insanity may be warded off by the use of the warm or cold bath. In cases of cerebral irritation, evidently the result of a tendency to vascular excitement, bathing the head regularly every morning with cold water, or vinegar and water, will be followed by great benefit to the health of the body, as well as the mind.”—*Winslow*.

2. “*Terreur de la damnation*.”—“I will say here one word with respect to the treatment of those imagining themselves eternally lost. Do not employ consolations, for they are useless; do not have recourse to reasoning, it will not persuade; be not sad with the melancholy, your sadness will nourish theirs; do not assume an air of gaiety, they will be wounded by it. Much of *sang froid*, and when it becomes necessary, of severity. Let your reason be the guide of your conduct. One chord alone vibrates within them, that of grief—have the courage to touch it.”—*Leuret. Fragmens Psychologique sur la folie*.

In all cases such as those referred to, whether the melan-

cholic fix upon the idea of being lost as the one afflicting him, or upon some other, I can but agree with M. Leuret as to the treatment which he recommends above. If sternness be ever justifiable, it is here. In general, reasoning with the patient is the great evil to be avoided. For he is thus led to brood over the false idea too intently; and moreover, in an Asylum, it makes him appear of too much consequence in his own eyes; he is already too prone, on seeing the superior condition of his own mental faculties to those of the other patients, to disregard all means of treatment. The proper mode of management is, to treat him precisely as the rest of the patients; not to take any more particular notice of him, however rational he may be, than of the mass of his associates; and in many cases to place the individual in the worst division of patients; for you then excite the hope of getting into a better department, where no previous hope existed at all. He should also be given a set task of work, fully occupying him for some time, and the strictest propriety of conduct should be scrupulously required. This variety of insanity frequently exhibits suicidal symptoms; indeed, such a tendency is more common here than in any other form of mental disease. When so complicated, the danger of depending too much upon reasoning becomes still greater: for from the fear lest any liberty might endanger the patient's life, he is restrained in such a manner as to prevent all sort of occupation, and is merely talked with; and thus in a case in which it is most needed, as being of a different nature, employment is entirely neglected. No one need blame in such instances the evil effects of the corporeal restraint *per se*; the mere absence of employment is sufficient to account for them. When according to the views of the present day almost any case may be considered as badly managed without this, how can we expect other than the worst results, when we totally deprive an *unmanageable* case of the benefits of employment! Every possible means then should be devised to occupy such patients; we do not mean to say that the restraints ought to be given up; but

we think that in the day, at least for a time, modes of revulsion should be studiously devised, and every means ought to be used to induce the patient to engage in them regularly and steadfastly. So too in cases of melancholy, where from some reason or other, the patient refuses to eat. Besides the means recommended by Pinel, and the measures pointed out by various authors, such as leaving food with the individual, &c., he should be made to occupy himself steadily; this can be the better accomplished by placing him amongst others at work, and insisting that he should do as they did. Such patients should be shown from the first, that they must accommodate their conduct strictly to the rules of the Asylum. No matter how weak the patient may be, some occupation should be devised for him. And every moral means, such as walking, riding, &c., should be tried with the utmost care, and never be stopped for a single day—however unfit the patient might appear to receive such impressions.

3. In cases of insanity and its attendant diseases, requiring the use of tonics, I have more frequently derived benefit from the sulphate of quinine and the eupatorium perfoliatum, than from any other medicine of this class. The eupatorium has not, I think, the reputation in this respect which it deserves. The quinine I have recently employed with advantage, in combination with capsicum, ten grains of the latter to two of the former, given thrice daily.

ARTICLE IV.

MEDICAL JURISPRUDENCE OF INSANITY.

BY C. B. COVENTRY, M. D.,

Professor of Medical Jurisprudence in the Medical Institution of Geneva College.

FROM the earliest ages of antiquity the Jurisprudence of Insanity has been a prolific source of difficulty in the Courts of Justice, and notwithstanding all the tact and all the sagacity and all the learning of the legal profession, the Jurisprudence of Insanity remains in the present day about where it was left by Blackstone and Lord Coke. Of the truth of this we need no better evidence than the answers of twelve of the English Judges to certain questions propounded by the House of Lords. It is true that the light thrown upon insanity within the last few years can not be entirely excluded from the Courts of Justice; enlightened and sagacious counsel will manage to get it before the jury, and juries will sometimes, in defiance of precedent and of instruction from the bench, take upon themselves the right of judging of the law as well as the facts.

Some memorable cases of recent occurrence have served to attract public attention to this subject. The different forms in which insanity becomes the subject of legal investigation are numerous:

1. The plea of insanity as a bar to punishment in criminal prosecution.
2. The propriety of confinement when danger to the individual himself or to others is apprehended.
3. The capacity and right of an insane person, or one supposed to be insane, of managing his own affairs.
4. The state of mind necessary to constitute a valid will.

In the few observations which I propose to offer, I shall confine myself to the first, viz.: *The plea of insanity in bar of punishment.*

An insane person is not in the eye of the law an accountable being, and hence is excused from the guilt of crime committed under such incapacity. The law as laid down by Blackstone is, that if a man in his sound memory commits a capital offense, and before his arraignment he becomes insane, he shall not be tried; if after he be tried and found guilty he loses his senses before judgment, judgment shall not be pronounced; and if after judgment he become of non-sane memory, judgment shall be stayed. These provisions of the law are certainly very merciful, and founded upon the principle on which all penal laws should be founded, viz.: that of preventing crime, not of vengeance by way of retaliation on the person of the criminal. The French codes are very broad and explicit on this subject: "There is neither crime nor fault when the accused at the period of the act was in a state of insanity."* In this State, the law says, "No act done by a person in a state of insanity can be punished as an offense, and no insane person can be tried and sentenced to any punishment, or punished for any crime or offense committed in that state." In the penal code of Louisiana the law is similar, and in some of the German States is nearly the same.

The principle is clearly admitted that an insane person is not a responsible agent, and should not therefore be punished as a criminal. The great difficulty has been to determine what degree of insanity is required, and by what means the existence of insanity may be proved. Unfortunately the judicial decisions on this subject partake much more of the speculations of the closet than the experience to be derived from the halls of a Lunatic Asylum. Thus the doctrine of Lord Coke and Sir Mathew Hale, as laid down by Erskine, is, that in order to protect a man from criminal

* "Il n'y a ni crime ni delit lorsque le prevenu etant en etat de demens au temps de l'action."—ART. 64.

responsibility there must be a *total deprivation of memory and understanding.*

Justice Tracy in 1723 laid down his criterion of responsibility, viz. : "It must be a man that is totally deprived of his understanding and his memory, and doth not know what he is doing no more than an infant, than a brute, or a wild beast—such a one is never the object of punishment." Under this rule insanity would never be pleaded as a bar to punishment, as none but perfect idiots would be embraced, and no court would ever think of putting such a person on trial. Not more than one per cent. of the persons confined in Insane Hospitals would escape punishment under this rule.

The next test proposed was the ability on the part of the lunatic to distinguish right from wrong. This test it has been estimated might embrace about one-tenth (certainly not more) of those so mad as to be confined in an Asylum. If a man is so insane as to justify the ministers of the law in depriving him of all his rights as a citizen, of the control of his own property, of the enjoyment of his liberty, and confining him as a prisoner in a Lunatic Asylum, is there either justice or humanity in holding him amenable for his acts? Cases no doubt do occur where a man is incompetent to manage his estate, and yet can appreciate the guilt of crime, and is to all intents a moral and responsible agent. Such was the position taken by the Attorney General in the case of the Crown *vs.* Bellingham, and also by Lord Erskine in his celebrated Defense of Hadfield. In the trial of Hadfield for shooting at the King, the Attorney General told the jury, that to exempt a person from criminal responsibility, there must be a total deprivation of memory and understanding. To this Mr. Erskine replied, that if the words were to be understood in their literal meaning, no such madness ever occurred. Lord Erskine was the first lawyer in an English Court of Justice who laid it down that the true character of insanity which would exempt from responsibility was *delusion*, of which the criminal act in question must be the immediate offspring. The following is a case in point :

In the year 1822, in one of the counties in this State, Mr. K. was indicted, tried, and convicted of the murder of two children, one his own, the other the child of his wife by a former husband. No cause appeared on the trial for the commission of this act. He was evidently much attached to his family, and fond of his children, but said he had been commanded from Heaven to destroy them and put them out of this world of sin and misery. No attempt was made to conceal or deny the act. Up to the time of the commission of this act he had attended to his ordinary avocations, and though his wife and family had discovered from his conduct that something was wrong, his neighbors and intimate acquaintances testified that they had discovered no marks of insanity. The following extracts from letters to his wife whilst in prison, will illustrate the condition of his mind. The first was written before, the other after his trial:

“My beloved, your children are both found; they were found last April not far below this place, and are deposited in their kindred earth. Lift up your head, your heart, and your mind to Heaven, and with the eye of faith you may and can see them in happiness and glory inexpressible and incomprehensible. You have no need, no right to weep or lament, or break your heart about them—they are happy—they were not yours, they were God’s. He gave them to you for a time, and whether you believe it or not, he took them away from you. He had a right to do so. He will take yourself too, one of these days or weeks or months or years; therefore submit yourself cheerfully to his divine will. If it were possible to make you believe it, I would say that I am happy; but whether you believe it or not, through the infinite mercy of God, and through the blood of the Lamb, I am happy. I beg of you to believe it. But I would not have you think that I am insensible to the transactions of the year 1822. No, no. I thank my God I am not. He has given me grace to consider them, and I hope in their true light. ‘I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet

shall he live ; and whosoever liveth and believeth in me shall never die.' John xi. 25, 26."

After his trial, and sentence had been passed upon him as a murderer, he writes as follows, addressed to his wife :

"I know your heart and your mind well, and I hope you know mine. Yes, though the world condemn me, yet I know that I have an advocate, a friend, more than a friend, as long as you live. Forgive me, my beloved—forgive me all—and pray for me to your God ; for I very well know that he will hear you and grant your petition. Plead and intercede for me with our Lord and Saviour Jesus Christ, and rest your soul upon it that I will forever be happy—happy and glorious with angels, archangels, cherubims, and seraphims—happy with patriarchs and prophets—happy with apostles and martyrs—happy in my Lord and my God, who has purchased me, who has redeemed me—not with gold, silver, or such perishable stuff, but with his own most precious blood. Yes, my beloved, he has paid dear, very dear, for my redemption ; for I am the dearest purchase he has ever made. I wonder how the only begotten Son of God shed his most precious blood to redeem his most inveterate enemy—for every sinner is an inveterate enemy to God ; but blessed be the God and Father of our Lord and Saviour Jesus Christ, who has redeemed us from hell, death, and destruction. I will soon, my beloved, embrace your beloved children—soon will I join their company in glory. They will welcome me to the regions of eternal bliss, where they themselves have safely arrived under the safeguard of angels, who always attend the departing soul, as well as the souls and bodies of men in this world. I will soon join the church triumphant in Heaven to sing the song of Moses and the Lamb forever and ever ; even so Lord Jesus, Amen. I have mentioned your beloved children, but they are not children now, my dear ; they are like the angels of God ; they are glorified. 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven,' says our Lord and Saviour. Ten weeks to-day, on Thursday.

the 6th day of November next, between the hours of one and two o'clock in the afternoon of said day, if I should live so long, if my God should spare me so long, then I die. It is appointed for me (by man) to die on that day. I hope I shall die in full faith and hope of a glorious, blessed, and immortal resurrection, through my Lord and Saviour Jesus Christ. Amen."

Can any one at all acquainted with the subject doubt this man's insanity? And yet he was tried, convicted, and sentenced to be executed as a murderer; and it was only through the active exertions of his wife, aided by a few gentlemen of benevolence, that his punishment was commuted for imprisonment in the State Prison for life.

If by the proposed test, viz.: the power of judging between right and wrong, is meant the power of thus judging on all subjects, it would be nearly if not quite correct; for with the exception of cases which we shall have occasion to mention as cases of moral insanity, a man who could judge correctly what was right and what was wrong on all subjects, could hardly be said to be insane. If on the contrary is meant those who can judge of right and wrong on one or more subjects, then the reply is that no such cases occur, except among the perfectly fatuitous. Many of the inmates of a Lunatic Asylum will have as keen a sense of justice, as great a detestation of falsehood, as the same number of individuals in ordinary society. Nay more, I have heard Superintendents of Asylums assert, that they were more tenacious in keeping a promise than the sane; and I believe it is proverbial, that work done by insane patients is done upon honor, and hence is preferred in the market. A singular incident, showing the strong feeling of conscientiousness, was mentioned to me by the talented Superintendent of the Worcester Asylum.

A patient with much ingenuity managed to elude his keeper, and get out in the night. It so happened that a few days previous he had received a new suit of clothes. When he got out the thought struck him that the clothes did not be-

long to him but to the State, and as he was going away he had no right to take them with him. He therefore stripped off all the clothes and left them rolled up by the side of the door, then went to the barn and got an old blanket, in which he wandered off, and in which he was found wrapped the next morning.

Query. Could this man be considered a responsible agent?

It is not from their inability to distinguish between virtue and vice, truth and falsehood, or what is wrong from what is right on ordinary subjects; but from their separating the particular subject of their delusion from the general rules, applicable, as they suppose, to all other cases. Thus a man may have a perfect horror at the idea of committing murder, may know that it is wrong, that it would subject him to the penalty of the law, and yet at the same time, like Mr. K., imagine himself commanded to take the life of his own child, and actually believe he is rendering the child a service by so doing.

The following answers given by fifteen English Judges in answer to certain inquiries propounded by the House of Lords not long since, will, from the obscurity of both questions and answers, elucidate the difficulties of the case. And what renders it still more remarkable is, that in the case of McNaughten for shooting Mr. Drummond, he had been acquitted a short time before in direct opposition to the principle laid down by the fifteen Judges.

*Answers of fifteen Judges to Questions on the Plea of Insanity, submitted to them by the House of Lords,
June 19th, 1843.*

QUESTION 1. What is the law respecting alleged crimes committed by persons afflicted with insane delusions in respect of one or more particular subjects or persons—as for instance, where at the time of the commission of the alleged crime the accused knew he was acting contrary to law, but did the act complained of with the view and under the influence of some insane delusion of redressing or avenging some

supposed grievance or injury, or producing some supposed public benefit?

ANSWER. It was the opinion of the Judges, that notwithstanding the party committed a wrong act whilst laboring under the idea that he was redressing a supposed grievance or injury, or under the impression of obtaining some public or private benefit, he was liable to punishment.

QUEST. 2. What are the proper questions to be submitted to the jury when a person alleged to be afflicted with insane delusion respecting one or more particular subjects or persons, is charged with the commission of crime—murder for instance—and insanity is set up as a defense?

ANS. The jury ought in all cases to be told that every man should be considered of sane mind until the contrary was clearly proved in evidence; that before a plea of insanity is allowed, undoubted evidence ought to be adduced that the accused was of diseased mind, and that at the time he committed the act he was not conscious of right or wrong. This opinion related to every case where an individual was charged with an illegal act, and a plea of insanity was set up. Every person was supposed to know what the law was, and therefore nothing could justify a wrong act except it was clearly proved that the party did not know right from wrong. If that was not satisfactorily proved the party was liable to be punished, and it was the duty of the Judge so to tell the jury in summing up the evidence, accompanied by those remarks and observations which the nature and peculiarities of each case might suggest and require.

QUEST. 3. In what terms ought the question to be left to the jury as to the prisoner's state of mind at the time when the act was committed?

No answer was returned to this question.

QUEST. 4. If a person under an insane delusion as to existing facts commits an offense in consequence thereof, is he therefore excused?

ANS. If the delusion was only partial, the party accused

was equally liable with a person of sane mind. If the accused killed another in self-defense he would be entitled to an acquittal; but if the crime was committed for any supposed injury, he would then be liable to the punishment awarded by law to this crime.

QUEST. 5. Can a medical man conversant with the disease of insanity, who never saw the prisoner previously to the trial, but who was present during the whole trial and the examination of all the witnesses, be asked his opinion as to the state of the prisoner's mind at the time of the commission of the alleged crime, or his opinion whether he was conscious at the time of doing the act that he was acting contrary to law, or whether he was laboring under any and what delusion at the time?

ANS. The question could not be put in the precise form stated above, for by doing so, it would be assumed that the fact had been proved. When the facts were proved and admitted, then the question as one of science would be generally put to a witness under the circumstances stated in the interrogatory.

Mr. Justice Maule agreed with the other Judges in answer to all but the last interrogatory; from this he entirely dissented. In his opinion such questions might be at once put to medical men, without reference to the facts proved—and he considered this as having been done—and thus the legality of the practice established in the case of *McNaughten*.

The doctrine of Moral Insanity has never received much favor from the Courts of Justice, and would seem to be entirely discarded by the above opinion of the Judges, and yet almost every writer on insanity, from the time of Pinel to the present day, as well as every careful observer of the insane, has noticed it. In cases of moral insanity, the individual seems impelled by a feeling which is irresistible, though perfectly conscious of the crime he is committing. Pinel gives cases of individuals who had committed homicide; on conversing with them they admitted the enormity of the crime.

but said that they could not resist the impulse which impelled to its commission. Mothers have requested that their children should be kept out of their sight, lest they should give way to the impulse to kill them. Esquirol mentions the case of a lady of rank, who under certain circumstances was in the habit of pilfering small articles. She was taken up. On the trial it appeared that it was only at certain periods which were periodical, and accompanied by derangement of her general health; that her husband was wealthy, and very indulgent; that it was not from necessity, or the gratification of vanity, that the acts were committed. Esquirol, who was called as a witness, gave it as his opinion that she was insane, and she was acquitted accordingly.

From the whole of the preceding it is evident that no fixed and invariable rule can be laid down by which the degree of moral responsibility can be determined. If possible the individual should be placed under the surveillance of a person familiar with insanity. His past history and conduct should be considered. It is a beautiful feature of English Jurisprudence that it looks as much to the motive as to the act itself; and why should not this principle be extended to cases of doubtful insanity? Sane men seldom act without motive. If a man, like the case of K., commits an act which violates the best feelings of our nature, without any motive, or a motive which none but an insane man could have, the presumption would be in favor of his insanity; and this would be increased if the crime was committed openly, and no pains taken to conceal it. The concealment of a crime is not of itself an evidence that the person was not insane, but the presumption from this circumstance taken alone, would be against his insanity. Insanity being a symptom of disease of the brain, it has been concluded that disease of so important an organ as the brain could not exist without derangement of the other organs; and hence the general condition of the system as to health would be a means of judging. Probably no case of insanity occurs without more or less derangement of the general health during its early stage,

but where the insanity has been of long continuance, the general health may become in a measure restored, and yet the functions of the brain remain impaired.

The peculiar expression of the eye in mania has been long noticed, and by some has been much relied on as a test of insanity. Prof. T. R. Beck once predicted the insanity of a gentleman from this circumstance, on casually meeting him in a bookstore. Most persons have seen the anecdote of the painter who gave his picture this expression of insanity without knowing it, until pointed out by a brother of the sitter, and the fact that when he next heard from him he was insane. This peculiar expression of the eye is not present in all cases of insanity, being more common in the early stages of mania.

The peculiar odor given off by insane patients has sometimes been relied on as an evidence. It is a general impression that the pulse has been accelerated; and Dr. Rush and two or three other physicians were induced to testify they believed a man insane because his pulse was much more frequent than natural. No doubt, in the early stages of insanity, there will usually be an acceleration of the pulse, but this may arise from so many other causes, it can scarce be relied upon as evidence. If the whole number of patients in an Asylum was taken, it is doubtful whether the pulse would be found on the average more frequent than in ordinary health.

In cases where insanity is suspected to be feigned, perhaps there is no better test than the ability to sleep. When it is feigned, the individual will find it nearly if not quite impossible to keep awake for several days and nights in succession, whilst in cases of actual insanity, it will be found quite as difficult to sleep.

ARTICLE V.

CASES OF INSANITY.

For the following very interesting case we are indebted, as will be seen below, to the accomplished Superintendent of the Bloomingdale Asylum, N. Y.—ED. JOUR.

BLOOMINGDALE ASYLUM, August 29, 1844.

DR. A. BRIGHAM—During my residence in Paris, in the year 1837, one of the most remarkable and interesting cases of temporary mental alienation that has ever come within my knowledge occurred in that city. A narrative of it, most thrillingly and touchingly related, was soon afterwards published in the "*Bulletin de Therapeutique*," by Dr. Miguel, the physician under whose care the patient was—I was about to say "restored;" but, as will be seen in the sequel, the restoration was effected by one whose power, in this instance at least, was more potent than that of those who had received a diploma from the Professors of the "*Ecole de Medicine*."

I have prepared the following translation of the report of the case, for publication in the "Journal of Insanity," but I fear, as is generally the case, that the translation, in vigor and pathos, falls far short of the original.

Respectfully yours,

PLINY EARLE.

ABOUT noon, on the 7th of May last, I was called to see M. J., a young man belonging to a distinguished family, and residing in the *Rue de la Paix*. His temperament is sanguine, his disposition amiable. I found him upon his bed, where it was with the utmost difficulty that four robust men could hold him. He recognized no one, not even his friends or relatives. His face was highly flushed, his eyes wild,

haggard, and rolling in their orbits. He had a violent delirium, characterised by a fixed and false idea. He saw, before him, the corpse of a man, and gazed at it with sneers. He wished to drink the blood of the imaginary being, and demanded a cup of it filled high unto the brim. Hereupon his tongue was moistened with a few drops of water, and he believed himself to be drinking blood. He asked for more, and swallowed a tumbler full with avidity. He now bade his friends farewell, expressing a determination to end his torments by self-destruction. He should die happy, since he was revenged upon the man who haunted his vision. But immediately he reproached himself for his atrocity, and expressed his shame and condemnation for the infamous act that he had committed. He was seized with nausea, (probably from the disgust of drinking what he supposed to be blood,) which ended in slight vomiting. He now obtained a few minutes repose. Suddenly, however, his features contracted, his eyes opened with a hideous aspect, and, with maniacal force, he seized the hands of one of his attendants, whom his distempered imagination converted into an enemy—a taunting, bullying enemy. He wished to disembowel him, and ravingly talked of a deadly duel. In the imaginary contest, he believed himself to have received a large and mortal wound in the chest, into which, as he supposed, he thrust his finger and enlarged the gory gash, that he might die the more quickly. Again he bade his friends adieu, and sank, oppressed, upon his bed. No voice was listened to or recognized.

Such was his condition during four anxious hours. Neither the sinapisms upon his feet, from which he experienced a sensation of prickling, nor the ice applied to his head, nor twenty leeches on either side of his neck, the bites of which bled profusely, could moderate his furious transports. They recommenced with additional violence.

Struck with the peculiar character of this delirium, which nothing could mitigate, and which contrasted strongly with the gentle disposition of the young man, I suspected

that it must have originated in some violent *moral* influence. But upon this subject no one could give me any information. His delirious mind appeared to be wholly absorbed with the idea of a man—of an enemy—whose death he desired, even at the sacrifice of his own life. I thought of jealousy as the cause, and, in order to verify my suspicion, I placed my mouth to his ear, and said loudly, though not sufficiently so for others to hear, “*She prefers you : I am assured of it.*”

“Who told you so ? Who are you to talk to me in this manner ?” he instantly cried, with an expression of astonishment and fury. My conviction was from this moment established.

I learned that on the preceding day he had no inclination for dinner, was melancholy, and in the night had written a letter of ten pages. I inquired for this letter, and, fortunately, the *commissionaire* who had carried it to the person addressed, was found. It was written to a young lady. Accompanied by the brother of the patient, I immediately went to her residence, and entreated her by every thing she held most dear, to ascertain if her presence in the chamber of the sick man would not exert a favorable influence, more powerful than any of the means theretofore resorted to. Through compassion and benevolence the lady overlooked those objections which she might have advanced against a compliance with my request. She went to the house of the young man, and when she entered his room he was as furious as he had been before.

“Why ! Sir,” said she, “what means all this ?”

At these few words,—at the sound of that voice a sudden change came over the features of my patient ; a cloud as it were, fell from his eyes ; his pupils, which had been large, contracted, and a smile softened the rigid outlines of his lips. He extended a hand on the side from which he heard the voice, and said, “Oh ! is it you !” and as soon as he felt the hand of the lady placed within his own, he covered his eyes with the opposite hand and began to weep. I directed every one to leave the room, and went out myself.

I was absent but a few moments, and, upon returning,

he extended his hand towards me and asked forgiveness. His reason had returned! His respiration was regular, and happiness beamed in his eyes. I interrogated him in relation to the false impressions under which he had labored, but he could give no account of it. "All that I can remember," said he, "is, that my head became instantaneously relieved, the blood rushed towards my heart, and for a moment it was difficult to breathe. This oppression passed away with the few tears which I shed, and now I feel perfectly well."

He went out as usual on the following morning, and in the evening rode into the country. Since his return I have met him frequently, and he invariably expresses his gratitude for the almost miraculous manner in which he was restored.

CASE II.

Long-continued insanity, with speechlessness, &c.

We are enabled to present the following case of insanity with the minuteness and particularity that renders it both interesting and instructive:

— — — B. was admitted to the N. Y. State Lunatic Asylum January 21, 1843, aged 31; and the following particulars of his life previous to his admission to the Asylum, were furnished us at the time by his very intelligent sister.

He possessed an amiable, retiring disposition, and from early childhood was passionately fond of books. In his earlier years he was not so much distinguished for the rapidity with which he committed to memory, as for his inquisitiveness, and desire to thoroughly master every study to which he turned his attention. His love of study increased until the age of fifteen, when he commenced preparing to enter College. Although he taught school two winters in the mean time, yet he so closely applied himself to his studies, that at the age of eighteen he entered the Senior Class in — — — College, and graduated at the age of nineteen. Close

application to study had so impaired his health, that he was advised by his friends to take a voyage at sea, which he did. He returned in about four months considerably improved. For the purpose of confirming his health, the next year was spent at home laboring on the farm. But during this year he continued to study. In 1832, he was called to part with an affectionate mother, which deeply affected him; and in a few weeks after this event he left for the West, and spent several months in Kentucky teaching school. While here he was much opposed because he prayed in his school, and finally left it rather than violate his conscience. After the lapse of a year, he returned to his friends in feeble health, where he spent several weeks. He next went to Saratoga county, N. Y., and engaged in teaching. While here his health declined so much that he fainted several times in his school. Being compelled to abandon his school, he went to Washington, D. C., and spent some time, and then engaged in lecturing on Languages in the Western States. He met with good success, and his lectures were highly spoken of by the learned; but ill health finally compelled him to give up this also. He then went into Indiana and purchased a farm, where he spent one year in manual labor endeavoring to regain his health. His health became considerably improved, and he sold his farm and resumed his former business of lecturing. A broken down constitution again compelled him to desist; he spent some time in traveling, and in the fall of 1836 he went to Illinois, where he passed the winter. But during all the time he continued to study with great ardor, particularly languages, and acquired a good knowledge of Hebrew, Greek, and Latin, and also French, German, and Italian. He also devoted much time to writing a Treatise on Mental Philosophy, which he intended to publish.

During the winter of 1836-7, his mind was considerably excited on religious subjects, and in letters to his friends lamented very much that he had passed so much of his time in an unprofitable manner, and had neglected to join the church and prepare himself for a missionary. In a letter

dated March, 1837, he alludes several times to the *disturbed state of his mind*, and observes, "For some time past I have been much of the time in almost entire despair."

Soon after this, his system, which for years had been overtasked, and had been struggling against disease, could endure no longer; *Reason* was dethroned, and the affectionate son and brother was transformed into a raging maniac, looking upon every act of kindness from his friends as a plot to destroy him. An elder brother now attempted to take him to his place of residence, and succeeded in getting him to Michigan, where he effected his escape. Search was made for him in vain. In July of the year 1837, he came home to his father's in a most wretched and suffering condition, presenting a spectacle most heart rending to his friends.

The succeeding November he was taken to the McLean Asylum, in Massachusetts, from which he made his escape in about seven weeks. He was pursued and taken in N. Hampshire. On his return to the Asylum his liberties were somewhat abridged, and he promised if he could be allowed his former privileges, he would not try to effect his escape. He remained contentedly until August, when he told one of the officers of the institution, "I will not be bound by my promise any longer." The officer replied, "Then you say you will try to effect your escape, do you?" "No," was his reply, "I do not say any such thing. I say I will not be bound by my promise any longer." At this time it was supposed he was restored, and his friends were so apprised. But before arrangements were made to take him out he made his escape, of which he immediately apprised his family by letter from New York, in which he graphically and minutely described the ingenious method he adopted to get away unnoticed from the Asylum. In three or four months he arrived at home. On all subjects excepting in reference to his confinement he seemed rational, but respecting this he was very indignant. He threatened prosecution for false imprisonment, and commenced reading Blackstone's Commentaries on Law, for the purpose of qualifying himself to

defend his own suit, in case of prosecution. Efforts were made to keep him from his books, but without success. Mental application made him worse, and he commenced delivering public lectures against the Lunatic Asylums.* In the spring of 1839 he left home, and was gone six months. On his return he was asked where he had been, and the only reply he gave was, "Two weeks ago I was drawn in to Boston as King and Emperor of Canada, by twenty span of horses." He remained at home a year. He then went in to the woods and manifested a disposition to remain there. In the fall of 1840 he became so violent that his family were compelled to confine him. On the 23d of December, 1840, he made his escape from the family by taking out the window-casing and then the window, and nothing could be heard from him for fourteen months. In February, 1841, his family received a letter from him in Indiana, addressed to his father, asking for \$400 for the purpose of purchasing a tract of land of which he said he had possession. The letter exhibited much derangement of mind, and his brothers went after him; but although they traveled through several States, they could not find him. They often heard of him, and learned that as soon as people undertook to provide for him suitable food and raiment, he would leave the neighborhood, and would never accept of any presents, either of

* He had printed notices of his intended Lectures posted up in various places. One now before us, printed in large capitals, is as follows:

HEAR YE! HEAR YE! HEAR YE!

The Court of Expediency (is opened) in the name of the Republic of America. We declare eternal war against the men, corporations, or bodies of men, who dare to imprison us, or any of us, without law.

By authority of the Court.

— — — B.

An oration will be delivered at the Second Presbyterian Church, in Utica, on the evening of the 27th of February, 1839, commencing at 7 o'clock. The subject is—The Laws, Sentiments, and Practices of the present day; embracing the outlines of a work, to be entitled "The clanking of fetters, and bed-lam broke loose; or, nine and a half months imprisonment in a mad-house. 'O tempora! O mores! Senatus hæc intelligit, consul videt: hic tamen vivit.'"

Admittance twenty-five cents.

☞ P. S.—Tell Keokuk and Jumper, that Black Hawk will raise his hatchet, and strike up a light, which shall glance on from river to river, kiss the great waters, and rise up to look around for blood.

food or clothing, unless he could pay for them. In November a letter was received from a man in Indiana, giving information that he had returned to that place, and was almost in a state of nudity. Two men were immediately sent after him, but before they arrived there he had effected his escape. They followed him nearly through the State, and finally gave up the pursuit as a hopeless task.

On the 2d of January, 1843, he made his appearance in Birmingham, Erie county, Ohio, where his brother-in-law and sister were residing. His feet were badly frozen, and his clothes were poor and dirty. He seemed to know his sister, but would not speak to her. Arrangements were soon made to remove him, and he was brought home to his family, but he spoke not a word to any person, nor manifested any emotion on seeing his home and kindred. He eat and slept well on the journey.

On admission to the Asylum, soon after his return, he weighed 130 lbs., was 5 ft. 9 inches high, pulse 100 in a minute, though he struggled some to avoid our counting it, which probably increased its frequency. His head is of good shape, measuring in its greatest circumference 22 inches, and from the root of the nose to the middle of the back of the neck 14 inches, and from the opening of one ear across the head to the other $14\frac{1}{2}$ inches.

His countenance had a look of intelligence, and his manner was active and decided. He spoke not a word, nor did he notice any thing, as he kept his eyes constantly closed when any person was near; and this practice he always continued, though when he was alone in his room, and when he supposed no one saw him, he has been seen to open his eyes and look around. He also chose to stand constantly during the day, and never willingly sat down; he however would retire to bed at night, and always slept well. But his standing position was always a constrained one, sometimes on one foot or partially sitting down, or bent over, but always in a position to keep the muscles in a state of tension. By this practice he had fully developed the muscles

of his body, which were large and remarkably firm. This was true even of the muscles of his face, and which gave to his countenance the appearance of resolution, firmness, and intelligence, instead of the look of idiocy which is often seen in those who have been long insane.

Immediately after reception he was bathed, and as his bowels were costive, he took laxative medicine; and for incontinence of urine, tincture of lytta with some benefit, but not with entire relief. During the winter, spring, and summer, he remained without much change, though he increased in flesh, and was some more active than when he came. The shower bath was occasionally tried, and he had a seton in his neck; and various methods were adopted to change his condition and to induce him to speak, but without any effect. During the summer he had apparently a rheumatic affection of his knees, which were much swollen for a few days; and in August he had an attack of diarrhœa, which so rapidly prostrated him in a short time, that we became alarmed, and so informed his friends. He however soon recovered, and continued without change during the following winter, spring, and summer, until August, when he was again attacked by diarrhœa with great severity, and which terminated his existence in a few days. With the exception of a previous short attack of diarrhœa, and a slight rheumatic affection, his bodily health seemed perfect during the time he was at the Asylum, and he eat and slept well and regularly.

Notwithstanding we resorted to various methods to surprise him and induce him to speak, he was never known to utter a word from the time he was arrested in Ohio until his death, with one single exception, which was as follows: In the spring of 1844 an attendant undertook to lead him from one part of the hall to the other, when he exclaimed, "*Let me alone.*" How long he had been thus taciturn before he came to the Asylum, we do not know; but presume he said but very little after he left his home in 1840.

Autopsy. On examination, no particular marks of disease were perceptible, except in the brain. This organ, including the cerebrum and the cerebellum, when detached from the dura mater, weighed 3 lbs. 3 oz. Avoirdupois; the cerebellum, with the annular protuberance, and the medulla oblongata, 6 oz. 1 dr. The skull and membranes appeared healthy, except the arachnoid membrane and the pia mater, which were deeply injected with blood, and were thicker and firmer than natural. The brain itself on its anterior surface exhibited to the eye nothing unusual, but it was unnaturally hard, as if it had been parboiled or tanned.

On reversing the brain and looking at its base, it appeared to be healthy, but we were surprised at the unusual depth and size of the depressions made in its anterior lobes by the orbital processes of the os frontis. These depressions were larger than usual, and twice as deep. The orbital processes forming the roof of the eyes were consequently unusually convex. To prevent mistake in this respect, we compared them with a large number of preparations of the same parts.

On examining the depressions alluded to with great care, we found the convolutions of the brain at these points unusually small, and the cineritious portion very thin; and in fact all of the anterior convolutions of the brain appeared as if partly absorbed, and the skull over this part was thicker than usual, more so than other parts of the cranium that are usually the thickest. All other parts of the brain appeared healthy. The cerebellum was unusually large, and exhibited no marks of disease.

Remarks.

It will be noticed that the most distinct marks of disease or deficiency of the brain was in the part corresponding to that where Gall and his followers have located the organ of language. It will also be recollected that his greatest pursuit and pleasure in life was the study of languages, in which he had made remarkable proficiency, and that after his derangement of mind he ceased to speak for several years.

Did over-exertion of the organ occasion the disease? Or did the long disuse of language cause the absorption of the brain mentioned?

Satisfactory answers to these queries may perhaps be obtained by careful observation of cases resembling this, especially of cases in which the long-continued disuse of language was a striking characteristic.

ARTICLE VI.

NOTICES OF BOOKS.

INSANITY AND ASYLUMS FOR THE INSANE IN ENGLAND AND WALES.

REPORT of the Metropolitan Commissioners in Lunacy, to the Lord Chancellor; presented to both Houses of Parliament by command of her Majesty. London: 1844.

Commissioners.—1843 & 1844.

LORD SEYMOUR.	DR. JOHN BRIGHT.
LORD ASHLEY.	DR. HENRY HERBERT SOUTHBY.
RT. HON. R. VERNON SMITH.	DR. JOHN ROBERT HUME.
ROBERT GORDON, ESQ.	DR. THOMAS WATERFIELD.
COL. WILLIAM HENRY SYKES.	DR. FRANCIS BISSET HAWKINS.
JAMES MILNES GASKELL, ESQ.	DR. JAMES COWLES PRICHARD.
JOHN BARNEBY, ESQ.	JAMES WILLIAM MYLNE, ESQ.
FRANCIS BARLOW, ESQ.	BRYAN WALLER PROCTOR, ESQ.
JAMES ROBERT GOWEN, ESQ.	JOHN HANCOCK HALL, ESQ.
DR. THOMAS TURNER.	R. W. S. LUTWIDGE, ESQ.

EDWARD DU BOIS, *Clerk & Treasurer.*

By act of Parliament the Commissioners in Lunacy are directed to visit all licensed Asylums for the reception of the Insane in England and Wales, except the Hospital at Bethlem, at least once a year, and some of them more frequently.

From the Report before us, it is evident they have faithfully attended to the duties assigned to them, and carefully and minutely examined each Asylum, and the condition of the patients; inspected their bedding, clothing, and food;

examined the methods of warming and ventilating the buildings; and inquired into the medical and moral treatment of the patients, their occupations, amusements, &c.

The results of their observations, together with their opinions on various subjects connected with the welfare of the insane, are embodied in a large octavo volume of 300 pages, which we propose now to analyse so as to present to our readers the most important facts it contains.

GENERAL STATEMENT

*Of the total number of persons ascertained to be insane, in England & Wales,
January 1, 1844.*

Where Confined.	Private Patients.		Paupers.		Total.	
	Male.	Fem.	Total.	Male.	Fem.	Total.
County Asylums, - - -	130	115	245	1924	2231	4155
Do. under Local Acts, - -				38	51	89
Military & Naval Hospitals, -	164	4	168			
Bethlem & St. Luke's Hospitals,	178	264	442	86	35	121
Other Public Asylums, - -	249	287	536	177	166	343
<i>Licensed Houses:—</i>						
" Metropolitan,	520	453	973	360	494	854
" Provincial,	748	678	1426	947	973	1920
Workhouses and elsewhere, -				4169	5170	9339
Single patients under commission,	172	110	282			
				172	110	282
Totals, - - -	2161	1911	4072	7701	9120	16,821
				9862	11,031	20,893

*Proportions per cent. of Pauper Lunatics to Population,
January 1, 1844.*

England.		Population.	Pauper Lunatics.	Proportion per cent.	One Pauper Lunatic to persons living.
	Males,	7,589,659	7159	.094	1060
	Females,	7,945,962	8442	.106	942
	Total,	15,535,621	15,601	.100	1000
Wales.	Males,	463,985	542	.117	856
	Females,	480,476	678	.141	709
	Total,	944,461	1220	.129	775
Tot. Eng. & Wales,		16,480,082	16,821	.102	980
Deduct Criminal Lunatics,			279		
Tot. Paup. Lun. not criminals,			16,542	.100	1000

The total number of Lunatic Asylums which the Commissioners are authorized to visit, amount to 166—viz.: 12 county Asylums; 5 county and subscription Asylums; 11 Asylums of a mixed character, maintained partly by subscription, and partly by income arising from charitable foundations; 2 Military and Naval Hospitals; 99 houses licensed by the Justices in session, viz.: 59 which receive private patients only, and 40 which receive pauper as well as private patients; 37 houses licensed by the Metropolitan Commissioners, viz.: 33 which receive private patients only, and 4 which receive paupers as well as private patients.

These Asylums, they state at the commencement of their Report, “exhibit instances of almost every degree of merit and defect. Some are constructed on an extensive scale, and combine most of the advantages and comforts of a wealthy establishment. Others are mean, poor, confined within narrow bounds, and almost wholly without comforts or resources of any kind. Some are situate in open and healthy places, in the midst of large airing grounds and cheerful prospects. Others are in the centre of towns or populous suburbs, without good air, and without space sufficient for

daily exercise. In some places books and amusements are furnished abundantly for the benefit of patients, and various means of occupation, adapted to their capacities and previous habits, are provided. In others, the lunatic is left to pass his time listless and unoccupied, or occupied only with the delusions that disturb him, and which thus, being diverted by no amusement or employment, in the course of time become strengthened, and not to be removed."

The result of their observations are arranged under the following heads:

1. The different Classes of Lunatic Asylums, their construction, condition, management, and visitation.
2. Condition of Paupers on admission.
3. Forms of disease, medical treatment, diet and classification.
4. Occupations and amusements.
5. Restraint.
6. Religious services.
7. The admission and liberation of Patients.
8. Statistics of Insanity.
9. Criminal Lunatics.
10. Wales.

The different classes of Lunatic Asylums have already been noticed, and the following table embodies much important information respecting most of the county and public Asylums.

COUNTY ASYLUMS.

COUNTY.	COUNTY.	SUPERINTENDENT.	Date of Opening.	Weekly Charge for Paupers.	Private	Pauper.	Total.
Beds (Bedford,)	-	J. Harris, Surgeon, -	1812	(a) 7s. 6d.		139	139
Chester, -	-	J. Leet, Surgeon, -	1829	(b) 4s. 1d.	9	155	164
Cornwall, -	-	D. F. Tyerman, M. D., -	1820	5s. 6d.	20	133	153
Dorset, -	-	G. P. Button, M. D., -	1832	(a) 7s. 0d.		107	107
Gloucester, -	-	S. Hitch, M. D., -	1823	(a) 9s. 0d.	68	189	257
Kent, -	-	G. S. Poynder, Surgeon, -	1833	(a) 8s. 6d.		249	249
Lancaster, -	-	S. Gaskell, Surgeon, -	1816	(a) 6s. 0d.		611	611
Leicester, -	-	H. F. Prosser, Surgeon, -	1837	(b) 8s. 6d.	27	104	131
Middlesex, (Hanwell)	-	— Godwin, Governor, -	1831	(a) 7s. 7d.		975	975
		<i>Visiting Physician,</i> { J. Conolly, M. D.					
		<i>House Surgeons,</i> { J. Begley, M. D.,					
		{ Davies, M. D.,					
Norfolk, -	-	Ebenezer Owen, -	1814	(a) 5s. 3d.		164	164
Notts, (Nottingham,) -	-	T. Powell, Surgeon, -	1812	(a) 8s. 0d.	52	125	177
Stafford, -	-	James Wilkes, Surgeon, -	1818	(a) 7s. 0d.	62	183	245
Suffolk, -	-	J. Kirkman, M. D., -	1829	(a) 5s. 10d.	7	206	213
Surrey, -	-	L. Hill, Surgeon, -	1841	(a) 9s. 0d.		352	352
York West Riding, (Wakefield,) -	-	C. C. Corsellis, M. D., -	1818	(a) 7s. 0d.		433	433
St. Peter's Hospital, Bristol, -	-	— Brady, Surgeon, -	Incorporated.			72	72
County of Pembroke, Haverfordwest,	-	G. Hampson, -	1696			17	17
		Totals,	-	-	245	4244	4489

(a) Including clothes. (b) Not including clothes.

MILITARY AND NAVAL HOSPITALS.

Hospital.	Nature.	Principal Medical Officer.	Numbers January 1, 1844.		
			Com. Officers.	Non-com. officers & Privates.	Total.
Fort Clarence, Chatham, . . .	Military.	Andrew Smith, M. D.	21	49	70
Haslar Hospital, Gosport, . . .	Naval.	Sir W. Burnet, M. D.	29	69	98
			Total,	. . .	168

BETHLEM AND ST. LUKE'S HOSPITALS.

Hospital.	Where Situate.	Steward.	Numbers Jan. 1, 1844.		
			Curables.	Incurables.	Criminals.
Bethlem Hospital,	St. George's Fields.	Mr. Nicholls.	181	84	90
St. Luke's Hospital,	Old Street, City Road.	Mr. Stinton.	93	84	
Totals,			274	168	90

OTHER PUBLIC ASYLUMS AND HOSPITALS,

Supported wholly, or in part, by charitable contributions.

	NAME OF ASYLUM.	SUPERINTENDENT.	Date of Opening.	Weekly Charge for Paupers.	Numbers January 1, 1844.	
					Private.	Pauper.
Exeter, -	St. Thomas's, -	Luke Ponsford, Surgeon,	1801	15s. 0d.	47	1
Guy's Hospital, -	Lunatic Ward, -					
Lincoln, -	Lunatic Asylum, -	W. Graham, -	1820	(b) 10s. 0d.	25	73
Liverpool, -	Lunatic Asylum, -	G. Tyrrell, -	1792	12s. 0d.	30	36
Manchester, -	Lunatic Asylum, -				37	
Northampton, -	General Lunatic Asylum, -	T. O. Prichard, M. D.,	1838	(b) 9s. 0d.	36	181
Norwich, -	Bethel Hospital, -	— King, -	1713		50	
Oxford, -	Warneford Asylum, -	F. T. Wintle, M. D.,	1826		66	
York, -	Asylum, -	S. Alderson, Surgeon,	1777	(a) 7s. 6d.	42	52
Ditto, -	Friend's Retreat, -	J. Thurnam, M. D., -	1796	FEM. 6s. 6d.	105	98
Totals,				.	536	343
						879

(a) Including clothes. (b) Not including clothes.

Besides these public Asylums, there are 136 *licensed houses* for the Insane; 92 of these receive private patients only, but most of them have but few patients; full one-half have not more than 12 each, and several but 2. The largest are Pembroke House, Hackney, in charge of Walter Davis Williams, M. D., and which has 95 patients; and Burlington House, near Bristol, kept by F. K. Fox, M. D., and C. J. Fox, M. D., Somerset, which has 90.

Of the houses that receive only private patients, the Commissioners say, "Some of them possess every accommodation and convenience which comfort, or even luxury, can require; and in them the patients are generally treated kindly and judiciously." They remark, however, that "many of them are susceptible of improvement."

The price for keeping patients at these establishments, varies from a few shillings per week, to several guineas, according to the accommodations afforded.

There are 44 licensed houses receiving paupers, but many of them admit private or pay patients also.

Most of them receive but few patients; the following are the only ones that have over 150 patients each. More than half of the others have less than 50.

PROPRIETOR.	WHERE SITUATE.	Weekly charges for Paupers.*	Private.	Pauper.
Armstrong, Peter,	Peckham House, -	10s. 0d.	48	203
Lee, Henry Boyle, (Surgeon)	Hoxton House, Hoxton,	9s. 0d.	81	315
Warburton, John, M. D.	Bethnal Green, -	9s. 8½d.	226	336
Phillips, T. (Surgeon)	Bellevue House, Devizes,	8s. 0d.	8	148
	[ington Market,			
Willett, R. - - -	Faddington House, Lav.	8s. 0d.	36	144

* For maintenance, medicine, and clothing.

The charge for keeping private patients at these Asylums is somewhat uniform, usually from 8 to 10 shillings per week, which is about equal to two dollars and to two and a half our currency. Some furnish clothes for this price, and some do not.

I. County Asylums.

The Commissioners are of opinion that many of the county Asylums have been built in too expensive a manner, and recommend that no unnecessary cost should be incurred for architectural decoration. They also think that dormitories, containing several beds, are much preferable, as a general arrangement, to single bedded rooms, although a limited number of the latter they consider necessary in every large Asylum, for the use of violent, noisy, and mischievous patients.

One of the greatest deficiencies of the county Asylums, mentioned by the Commissioners, is that of land.

The Asylum at Nottingham with 177 patients, has but 3 acres, besides what is occupied by the buildings, garden, and yards; Leicester with 131 patients, only 4 or 5; Norfolk, with 220 patients, but 5; Lancaster, with 611 patients, formerly but 5, increased subsequently to 15 acres; and Hanwell, with 1000 patients, has but 53. The great value of out-door occupation, they say, as a means of restoring the insane poor, render the want of a sufficient quantity of land a very serious defect in those Asylums.

Some few are poorly supplied with water, and several are imperfectly warmed and ventilated. Owing to deficiency in this respect, dysentery formerly prevailed in several Asylums where it does not since improvements have been made in warming and ventilating. Most Asylums are now "warmed by means of a circulating steam or hot water apparatus, and some by means of a large volume of pure atmospheric air, passing from the yard, through channels under ground, into a chamber where it is warmed in winter, by passing over a large surface of hot water pipes, and from thence enters the galleries in a large volume near the ceiling, and into the sleeping rooms. It is from thence drawn off through apertures near the floor, and into air drains which communicate with fires in the cellar, thus ensuring a constant change of air, as the fires are supplied entirely by the vitiated air from the galleries and sleeping

rooms. The apparatus has been in use several years, and has been found to answer perfectly. The air can not be heated above the temperature of boiling water, and consequently is never burnt."

In some of the Asylums the day rooms only are warmed; this is thought to be wrong, and the Commissioners recommend that all the galleries and sleeping rooms should be properly warmed and ventilated, so that the patients may breathe a pure atmosphere of a moderate and even temperature.

The Commissioners think the sleeping rooms should be but on one side of the galleries, though if the galleries are wide and well lighted, there is less objection to the sleeping rooms being on both sides. In some, as Bedford, the rooms are too small, only six and a half feet long and six feet wide and eight feet high; but in general the rooms are from nine to ten feet long and seven wide.

They recommend the construction of yards so as to admit as much sun and prospect as possible, and approve of the plan adopted at Wakefield of raising mounds so as to afford a view of the country over the walls. As regards the size of Lunatic Asylums, they say, "We think it is desirable that no Asylum for curable lunatics should contain more than 250 patients; and think the immense establishments at Hanwell and Lancaster had not ought to be increased, as is contemplated. They recommend that the incurable class be separated from the curable, and the former be placed in *Houses of Refuge*, where they can be kept at less expense. This plan, for reasons assigned in the last number of this Journal, we think very objectionable.

It is the duty of the Justices of the Peace of each county, to elect annually a Committee of Visiting Justices for the management of Lunatic Asylums in the county; and the Justices are required to visit them frequently, and to make regulations for their management. In some instances such Visiting Justices have not been appointed, and no regulations have been adopted; and in others, when appointed they have

neglected to attend to their duties as they ought, and have but seldom visited the Asylums.

Some provision for lunatic paupers when discharged, until they can find employment, the Commissioners think necessary. The destitute condition of many pauper lunatics leaving Asylums has induced benevolent individuals to raise funds for their assistance. A gentleman of the name of Harrison left a sum of £1000 to the Asylum at Wakefield for this purpose, and at Hanwell the *Adelaide* fund having the same object, was set on foot by the charitable exertions of the Visiting Magistrates, and in 1842 amounted to £5000.

Though there is less need of such assistance in the United States than in England, we presume, yet not unfrequently cases occur when it is much needed here, and for want of which relapses occur.

Every licensed Asylum in England, containing 100 patients, is required by law to have a resident Medical Officer, and the Commissioners think that a similar regulation should be made in reference to public Asylums. At present all the county Asylums possess resident medical officers, except those of Bedford, Norfolk, and Pembroke.

They also recommend that county Asylums should have a Visiting Physician, in addition to the resident medical officer.

This arrangement we think altogether erroneous. The *superior* medical officer should constantly reside at the Asylum, and with the patients. He would then not only see them every day, but many times in the day if necessary, and know immediately every change in their condition, and by his experience and learning and other qualifications, he should be the best judge of their treatment, and direct it. To him, under the general control of the officers appointed by the Government, should be confided the management of the establishment. But he should have no interest whatever in the income arising from the board of patients.

II. *County Asylums, partly supported by contribution.*

In the counties of Cornwall, Gloucester, Leicester, Nottingham, and Stafford, Asylums have been established at the joint expense of counties and subscribers, on the ground that the payments of the rich would help maintain the poorer class. The Commissioners, however, do not think much good has resulted to the paupers from this arrangement; on the contrary, in some Asylums the better part of the buildings and grounds are given up to the private patients, to the exclusion of the paupers.

III. *Military and Naval Hospitals.*

That for the Military is at Fort Clarence, near Chatham; but it is reported as an unfit residence for the insane, and we understand that the inmates are about to be removed to a new Asylum.

The Naval Hospital for the Insane at Haslar is admirably adapted to its purpose. The rooms are lofty and spacious, and command a fine view of the entrance to Portsmouth harbor. There are excellent exercising grounds, and the patients are frequently taken out in boats, and on fishing excursions. Although Sir W. Burnet has the general control as Director General of the Medical Department of the Navy, yet the immediate care of the Asylum devolves on Dr. Anderson, who has made many improvements, and dispensed entirely with chains, straps, corsets, and other means of restraint formerly in use there.

IV. *Public Hospitals, supported wholly or partly by voluntary contribution.*

Although these Hospitals derive some income from charitable foundations, yet for the most part patients admitted into them pay the greater part of the expense of their maintenance. These institutions, however, afford much benefit to private patients at a moderate expense. The Retreat near York is commended, and also Lincoln Asylum. St. Luke's is ill placed, and deficient in airing grounds. From

its curable wards cases of epilepsy, paralysis, and idiocy, and all cases of more than a year's standing, are excluded ; but there is a ward appropriated to 100 incurables.

V. Licensed Houses.

Those that admit only private patients have been already alluded to as for the most part well conducted ; but many of those for pauper lunatics are wretched establishments, wholly unfitted for the residence of the insane, and where they are neglected and abused to such a degree as to call loudly for the interference of Government.

We have not room, however, to notice but a few of the defects and atrocities of many of these establishments.

In some the Commissioners found persons illegally committed, and some who were not insane. At Cranbourne Asylum at the time the Commissioners visited it, there was no Superintendent, Keeper, or Nurse, to take charge of the patients, and only one female servant and a boy sixteen years old in the house.

At Haverfordwest there was not a single change of linen either for the beds or for the persons throughout the Asylum, and although no belts, hand-locks, or strait-jackets were allowed, yet the refractory patients were confined in strong chairs. The dress of the patients was dirty and insufficient, their diet poor, and no employment, books, or amusements allowed them. A medical man visited the house once, and occasionally twice a week.

In the Asylum at West Auckland, the violent and quiet, the dirty and clean, were shut up together. In the small, cheerless day-room of the males, with only one unglazed window, five men were restrained by leg-locks, called hobbles, and two were wearing, in addition, iron handcuffs and fetters from the wrist to the ankle. They were all tranquil. The reason assigned for the coercion was, that without it they would escape. One powerful young man, who had broken his fetters, was heavily ironed, and another was leg-locked and handcuffed, who was under medical treatment,

and in a weak state. One woman was leg-locked by day, and chained to her bed at night. Chains were fastened to the floors in many places, and to many of the bedsteads. The males throughout the house slept two in one bed.

At the licensed house at Derby, nearly all the provisions of the law for the regulation of licensed Asylums were violated.

At the Asylum at Lainston, the buildings appropriated to the paupers consisted of stabling and out-houses, and quite unfit to be used for an Asylum. Seven female paupers were restrained with iron hand-locks and chains, and strait-waist-coats, and the same seven women and three others were chained to their beds at night.

At the Asylum at Plympton, in Devonshire, "one room, in which seventeen patients lived during the day, measured only sixteen feet six inches by twelve feet. There was no table in it, and there was sitting room for no more than ten patients. Several of the bed-rooms were cheerless and wet, from the damp or rain, and the walls were besmeared with filth. Close to some small crib-rooms, in which some girls (violent patients) slept, there was a bed-room for a male patient, who, it appeared, had access to the room in which the girls slept."

"At another visit Oct. 2, 1843, three women were found chained by their legs to the benches. One of them, mentioned in the previous Report, had, besides the chain to her leg, another chain passing round her waist, to which were fixed, by an iron ring, two hand-locks in which both her hands were confined. Besides this restraint, there were twenty-one patients who were chained to their beds at night: two of these were private patients, and the others were male and female paupers. The three sleeping-rooms in the women's cottage could not, in the judgment of the Commissioners, have been cleaned for some days; the wooden cribs were filthy, the floor was in holes, and soaked with urine, and in parts covered with straw, and excrement. We can give no other general description of it, than that it was most

disgusting and offensive. In a crib in one of these wretched places, a female private patient who was cleanly, had been compelled to sleep; she implored us only to remove her to a better part of the house."

But we will make no further quotations from the Report before us of the disgraceful condition in which pauper lunatics were found by the Commissioners in many of the houses. These officers appear to have faithfully performed their duty, and the publication of their Report we are confident will arouse the public, and induce the Government to adopt measures to remedy the evils of which they complain. Good has already resulted, the Commissioners say, from their visits, and many houses have been materially improved.

The Commissioners complain, not without reason, of neglect in some of the visiting magistrates. At West Malling Asylum, in Kent, the Commissioners discovered six concealed sleeping places for patients in an out-house. They were wooden closets six feet long, and six high, and three feet two inches wide, arranged on each side of a passage, between two and three feet wide. All were extremely close, and the two centre ones had no means of ventilation. They were regularly occupied, but were not laid down in the plan of the house, and were unknown to the visiting magistrates. The Commissioners, however, say, that in many instances the visits of the magistrates have been regular and thorough.

They allude to escapes from Lunatic Asylums, and the danger of permitting them, as in some instances those who have escaped, on their return home have committed murder.

The escapes from Hanwell have been numerous. From the years 1831 to 1843, both inclusive, the escapes have been in all 245. They also mention instances of disgraceful peculation, and instances of great wrong done to patients in regard to their property, only a very small portion of a large income being allowed for their support.

VI. *Condition of Paupers on admission.*

Under this head the Commissioners complain of the great accumulation of incurable cases in the Asylums. That such is the fact the following table exhibits :

County Asylums.	Curable.	Incurable.	Total.
Bedford, - - -	27	112	139
Chester, - - -	48	116	164
Dorset, - - -	14	139	153
Kent, - - -	22	227	249
Lancaster, - -	65	546	601
Middlesex, (Hanwell)	58	917	975
Norfolk, - - -	108	56	164
Suffolk, - - -	27	179	206
Surrey, - - -	20	362	382
York West Riding, -	48	384	432

County and Subscription Asylums.	Curable.	Incurable.	Total.
Cornwall, - -	13	120	133
Gloucester, - -	59	198	257
Leicester, - -	63	68	131
Nottingham, - -	37	88	125
Stafford, - - -	48	197	245

Most of the Superintendents of Asylums complain that pauper lunatics are sent to them at so late a period of their disease, as to impede or prevent their ultimate recovery ; and the Commissioners remonstrate against the practice of keeping this class of the patients in the workhouses, as is often the practice, until they are incurable. They also urge the importance of discrimination in selecting cases to be sent to the Asylum instead of leaving it to accidental arrangement, as it now is, without any reference to the urgency or curability of the case, and entirely concur in the opinion expressed by the Poor Law Commissioners, "that the detention of any curable lunatic in a workhouse is highly objectionable, on the score both of humanity and economy." "The rule for admission of patients in Hanwell is, that every parish is entitled to send one patient for every £7000 of its rated rental, and every parish not rented so high is entitled

to send one patient. The magistrates take no steps to ascertain the nature of the cases previously to admission, with a view to the preference of recent cases. The parish officers frequently merely mention the number, without even the names of the patients requiring admission. This was the information given us at the Asylum."

To remedy the evils complained of, and to prevent Asylums from becoming full of incurable cases, the Commissioners recommend that provision be made for their removal from time to time in order to make room for such as are curable.

VII. *Forms of disease, Medical treatment, Diet, and Classification.*

Under forms of disease we find nothing new to particularise. The frequency of general paralysis in three Hospitals is as follows :

In 213 admissions into Hanwell Asylum, . .	32
In 120 " " Surrey " . .	16
In 619 " " Lancaster " . .	13

The proportion of epileptics to the other inmates is very considerable in some Asylums, as may be seen by the following statement :

	Numbers in House.	Epileptics.	
		Male.	Female.
Hanwell, - -	975	80	63
Bethnal Green, -	562	40	19
Hoxton House, -	396	24	20
Lancaster, - -	611	40	23
York West Riding,	433	23	16
Kent, - - -	249	15	14
Chester. - -	164	12	6

Medical Treatment. Licensed houses containing less than 100 patients are not required to have a resident physician. This, in our opinion, is a very great and dangerous defect. Such establishments are visited but once or twice a week by some physician in the neighborhood, and the patients have but little medical treatment. The Commissioners

speak in high terms of several physicians who reside at their own establishments, and also of the Medical Superintendents of the county Asylums generally, as men of intelligence and humanity.

They say the most frequent causes of insanity among the poor, are habitual intemperance, poverty and destitution, grief, disappointment, and in some instances want of sufficient nourishment; and for their restoration they recommend a nutritious diet, with considerable proportion of animal food, warm clothing, and a dry pure atmosphere. They mention that in some Hospitals where the diet of patients was improved some time since, the recoveries have since considerably increased.

The following is the Dietary of Hanwell Asylum, and does not essentially differ from that of most of the other Asylums for paupers in England:

MIDDLESEX. (HANWELL.)

(Weekly charge for Paupers, 7s. including clothes.)

MALES.

Breakfast. Milk, thickened with oatmeal and flour, 1 pint; bread, 6 oz.

<i>Dinner.</i>	Sunday,	} Meat, 5 oz. cooked. Yeast dumpling, 4 oz. Beer, half a pint. Vegetables.
	Tuesday.	
	Wednesday,	
	Friday,	
	Monday,	} 1 pint soup; bread, 6 oz.; beer, half a pint.
	Thursday,	
	Thursday,	} Irish stew, 12 oz.; bread, 6 oz.; beer, half a pint.
	Saturday,	
	Saturday,	} Meat pie crust, 12 oz.; meat, 1½ oz.; beer, half a pint.

Supper. Bread, 6 oz.; cheese, 2 oz.; beer, half a pint.

Extras to Workmen.

Out-door workers to be allowed half a pint of beer at 11 o'clock, A. M., and at 4 P. M., daily; and 1 oz. of tea and 4 oz. of sugar per week.

FEMALES.

Breakfast. Bread, 5 oz.; butter, $\frac{1}{2}$ oz.; sugar, 4 oz. per week; tea, 1 pint.

<i>Dinner.</i>	Sunday,	}	Meat, 5 oz. cooked.
	Tuesday,		Yeast dumpling, 4 oz.
	Wednesday,		Beer, half a pint.
	Friday,		Vegetables.
	Monday,	}	1 pint soup; bread, 6 oz.; beer,
			half a pint.
	Thursday,	}	Irish stew, 12 oz.; bread, 5 oz.;
			beer, half a pint.
	Saturday,	}	Meat crust pie, 12 oz.; meat, $1\frac{1}{2}$
			oz.; beer, half a pint.

Supper. Milk, thickened with oatmeal and flour, 1 pint; bread, 5 oz.

Extras to Laundry Women, &c.

Laundry women to be allowed half a pint of beer at 4 P. M.; and together with helpers, &c., 1 oz. of tea and 4 oz. of sugar per week, in lieu of the ordinary supper.

The utility of opiates, the Commissioners think, in recent cases of insanity is more generally acknowledged than formerly, but say they are not used, nor any other medicine, as a substitute for coercion, though the use of emetic tartar, of sedatives combined with aperients, and cold applications to the head, has occasionally rendered mechanical restraint unnecessary.

Under the head of *Classification of Patients*, we find nothing worthy of especial notice. They recommend the separation of epileptic patients from others, and say that in reference to epileptic, and also to suicidal patients, "an arrangement is adopted in the Lincoln Asylum, which we have observed in no other institution, but which we think deserving of imitation. These patients are placed in dormitories, where they are constantly watched throughout the night by an attendant, who sits up, and is so placed as to have a complete view of the apartments in which the patients sleep."

VIII. *Occupation, amusements, and exercise.*

Occupation and exercise in the open air is deemed very useful for the insane: they should be employed as much as possible. Spacious yards and pleasure grounds should be provided, and music and dancing and various games may be resorted to with benefit to many cases.

In the better conducted Asylums, books are procured and placed at the disposal of patients; the exercise of trades and other in-door employments is encouraged—in some cases rewarded; and out-of-door occupation is provided by means of large gardens or farms, in which patients regularly labor in the proper seasons.

IX. *Restraint.*

On this subject the Commissioners say: "In some Asylums, both public and private, the Superintendents and Proprietors state that they manage their patients without having recourse to any kind of restraint whatever. In other Asylums, it is affirmed that the disuse of restraint is their rule and system, and that its use, in cases of necessity or expediency, forms the exception to the rule. Those who profess the entire disuse of restraint, employ manual force and seclusion as parts of their method of management, maintaining that such measures are consistent with a system of non-restraint. It is said by these persons, that when any of the limbs (as the legs or hands of a patient) are confined by the strait-jacket, the belt, or by straps or gloves, he is under restraint. But in cases where he is held by the hands of attendants, or when he is for any excitement or violence forced by manual strength into a small chamber or cell, and left there, it is said that restraint is not employed, and the method adopted in these cases is called 'the non-restraint system.' In those cases where the patient is overpowered by a number of keepers holding his hands or arms during a paroxysm of violence, it is said that there is no mechanical restraint. Here restraint of some sort or other is manifest; and even in those cases where the patient is forced into a

cell by manual strength, and prevented from leaving it until his fit of excitement shall have passed, it is difficult to understand how this also can be reconciled with the profession of abstaining from all restraint whatever, so as to be correctly termed 'non-restraint.' It seems to us that these measures are only particular modes of restraint, the relative advantages of which must depend altogether on the results."

The Commissioners give no decided opinion as to the respective merits of these systems, but they rather incline to doubt the propriety of the total disuse of mechanical restraint, and cite several cases to show the danger of this course. They say the care of violent patients is more expensive where no mechanical restraint is used; the safety of attendants and others is sometimes endangered, and in some instances the patients are much more calm and disposed to sleep when confined by a proper apparatus, than when held by attendants.

X. Religious services.

"In respect to devotional exercises, and religious instruction, we have the satisfaction of reporting to your Lordship, that proper attention appears to be very generally paid by the Proprietors and Superintendents of Asylums to these important duties; that the service of the church is, for the most part, regularly performed every Sunday; and that prayers are, in many cases, read on other days of the week, where there are patients in a condition to benefit by them. We may state also, as the result of our inquiries, that the effect is tranquilising, and productive of good order and decorum in a remarkable degree, and in some instances permanently beneficial. They all concur in saying that religious instruction injudiciously imparted, and controversial discourses, are positively injurious."

At Leicester two-thirds of the patients attend the chapel. The average number at Hanwell is 300, and the holy communion is administered to those who are considered in a fit state to receive it, usually about 50.

XI. On the admission and liberation of Patients.

The law in England requires that no person, not being a pauper, shall be received into any licensed house for the reception of insane persons, without an order, under the hand of the person by whose direction he is sent, and without the certificates of two medical men. And the Commissioners are decidedly of the opinion that no person should be confined upon the charge of insanity, except under the strongest sanction for its necessity; and that certificates from medical men should be produced as to the necessity before an order is granted for the admission of a patient into an Asylum.

In some of the States in this country we think there should be more strictness in this respect. All private lunatic houses and Asylums should be licensed, and never admit patients except upon the order of a magistrate, which order should not be granted except upon the certificates of medical men who have seen the patient. They should also be inspected occasionally by officers appointed by the Government for the purpose, and should publish annual reports.

XII. Statistics of Insanity.

We have already given some of the most important tables upon this subject. The Commissioners say the number of insane persons ascertained to exist in England and Wales, exceed 20,000; and add there is every reason to believe that this is considerably below the actual amount. They belong to every station in society; but by far the largest proportion of them (exceeding, in fact, two-thirds of the whole,) are objects of charity, and are maintained entirely at the public expense.

XIII. Criminal Lunatics.

On this subject they say, "it has been matter of frequent complaint, that Asylums are made receptacles for criminal lunatics, including all those who are confined under orders from the Secretary of State, or Royal warrants. The objections urged to their detention in Lunatic Asylums, and to the county Asylums being required to receive them, apply

principally to those who have perpetrated atrocious crimes, and who are dangerous and a source of annoyance to other inmates, whose liberty is, in some cases, abridged, in consequence of the necessity of providing for the safe custody of the criminal lunatics.

“We entertain a strong opinion that it is highly desirable that arrangements should be made for the separate care and custody of criminal lunatics; and we would submit to your Lordship that, as respects all criminal lunatics who have been charged with serious offenses, and whom it is necessary to detain in custody, it is desirable that arrangements should be made with one or more public institutions, as Bethlem House, or that a separate class should be formed in some convenient prison, so as to prevent their association either with other prisoners, or the inmates generally, of Lunatic Asylums.”

XIV. *Wales.*

“With the exception of the small Asylum at Haverfordwest, (so totally unfit for its purpose,) before adverted to, there was no Asylum throughout the whole of the Principality until last year, when a house was licensed for pauper and private patients, in Glamorganshire.

“In 1843, there were in Wales 1,177 pauper lunatics, according to the Poor Law Returns recently printed by the House of Commons.

“Of these 1,177 pauper lunatics, it appears that 36 were in English county Asylums, 41 in English licensed houses, 90 in Union workhouses, and 1,010 boarded with their friends and elsewhere.

“In our visits to Wales, and upon other occasions, when inspecting houses in England in which Welsh pauper patients were confined, we have made various inquiries as to the state of the insane poor belonging to the Principality, and the information which we have received gives us every reason to believe that there is but little provision for the support, and still less for the cure, of these poor people, who

are for the most part placed singly, either with their friends, (who are in the poorest station of life,) or with strangers—a small pittance only being allowed in each case for their support.”

In conclusion, the Commissioners suggest various amendments to the laws relating to the insane; the most important of which are—

1. That there be provided for the insane poor of every county some proper and convenient Hospital, or Hospitals, for the reception of all recent cases.

2. That all pauper lunatics, confined elsewhere than in Asylums, be periodically visited; and that periodical Reports be made upon their condition.

3. That every county and public Asylum, or Hospital, shall have a resident Medical Officer.

4. That all Asylums and Hospitals for the insane be subject to official visitation.

5. That in all Asylums, public and private, Registers and Medical Records be required to be kept, in a specified and uniform shape; and that annual statements of admissions and discharges, in a form to be prescribed, be made up to the 31st of December in each year, and transmitted to the Metropolitan Board.

COUNTY ASYLUMS.—ACCOMMODATIONS AND COST.

ASYLUM.	Accommodates.	Amount of Land.	Cost of Land.	Cost of Buildings, &c.	Total.
Bedford, - -	180	9 acres.			£20,500
Chester, - -	164	10½ “			23,000
Cornwall, - -	172	10½ “			18,780
Dorset, - -	113	8½ “			14,717
Gloucester, - -	261	14½ “	£3,360	£48,000	51,360
Kent, - -	300	37 “	6,000	58,056	64,056
Lancaster, - -	620	15 “	1,127	99,568	100,695
Leicester, - -	152	8½ “	2,070	19,060	21,130
Hanwell, - -	1000	53 “	10,925		160,000
Norfolk, - -	220	4½ “			50,000
Nottingham, - -	177	8 “	2,800	34,000	36,800
Stafford, - -	250	30 “			36,500
Suffolk, - -	213	30½ “			32,800
Surrey, - -	382	97 “	8,985		85,366
Wakefield, - -	433	40 “	5,846	38,000	46,846

POSTSCRIPT.

Since the foregoing was written, we have received the *London Morning Herald*, of July 24, which contains the proceedings had in the House of Commons upon the Report we have just examined. At the 5 o'clock sitting, July 23, Lord ASHLEY moved an "address to the Crown, praying her Majesty to take into consideration the Report of the Metropolitan Commissioners in Lunacy." He made a very able speech upon the subject, introducing many of the facts we have quoted from the Report. He also called attention to the condition of patients in single houses, and complained that by law they were exempt from official visitation and inspection. He said "there were many patients in single houses, for whom there was paid annually a sum not less than £500. Now, consider the temptation which there was to keep such a person as that in perpetual confinement; because the returning health of the patient was a signal of the discontinuance of the payment. There were many men who would cure a patient for £500, but very few who would effect a cure if the £500 was to be paid annually. So strongly convinced was he, from all the inquiries he had been able to make, (and they had not been few,) of the evils arising from the non-control of these single houses, that he did not hesitate to say, that if it should please Providence to afflict the dearest relative he had with aberration of reason, he would consign that person to an Asylum where there were other patients, and which was subjected to periodical and official visitation." He added, "that at a future period the Legislature must pronounce aye or no, whether they would permit relatives, and the occupiers of such houses, to enjoy this secret and irresponsible power, which if inquired into, would be found to be as much abused as any secret or irresponsible power was ever abused."

He also doubted the propriety of licensed houses being permitted to take pauper patients. "He knew that there

were some very good houses, but the principle was a very dangerous one. Whatever might be the opinion of gentlemen as to the reception of wealthy and independent lunatics, he thought there could be very little doubt as to the case of paupers. They were sent to houses of this description at a starvation rate. In many instances only 6s. and 7s. per week was paid, out of which the proprietor had to feed and clothe the pauper, and to carry on the remedial process, to pay all his own expenses, and also to realise a profit. Many Asylums were formerly private houses—the mansion is sometimes engrossed by the proprietor and a few private patients—the paupers consigned to buildings formerly used as offices and out-houses.” After alluding to the wretched condition of pauper lunatics in such houses, and in the work-houses, he said, “to correct so great an evil, there was no remedy but by multiplying the number of county Asylums, and if example would not shame magistrates into the performance of so important and so humane a duty, it would become the duty of the Government and of the Legislature to compel them to construct proper licensed Asylums all over the country. The merits of county Asylums were to be sure, unequal, but he wished to see them multiplied; they all had one advantage over private asylums, as they were founded on the principle of giving no profit to the Superintendent.”

He also called attention to the neglect of sending patients to an Asylum, at an early period of their disease. “It was impossible,” he said, “that they could press too much upon the attention of all parish officers, the immense benefit which arose from early attention to all cases of lunacy. In general, all the best practitioners at county Asylums complained of the late stage of the disease at which patients were sent in.” He also took up the subject of criminal lunatics, and stated that “the total number of such lunatics in England and Wales, in April, 1843, was 257. Of these there were in gaols, 33; in Bethlem, 85; and in various Asylums, 139. He would put it to the House whether it was not an ex-

tremely improper mode of treating such persons to expose them to the society of a prison, and whether, as many of them were convicted of the most abominable crimes, it was not cruel to make other patients associate with them in Asylums?"

Sir JAMES GRAHAM (Sec. State Home Dep.) answered on the part of the Government, and said, "his noble friend deserved the highest praise for the indefatigable perseverance which he had exhibited with reference to this subject. There were two or three points in the Report on which he felt disposed to doubt. He need hardly remind the House that great caution was necessary in dealing with the subject of private houses, for the feelings and interests of relations must be consulted. He found that the Report recommends that no institution should contain above a certain number of inmates. Now it was clear that as the established charge for a large institution was comparatively less than for a small one, if they multiplied the number of small Asylums, they greatly aggravated the cost of support." In conclusion he added, that "his noble friend might believe that he would co-operate with him on this subject to the utmost of his power. He had already sent the Report to all the Chairmen of Quarter Sessions; he had also called the attention of the Poor Law Commissioners to it. He was himself prepared to consider the subject in all its details and bearings. He was satisfied that next year Parliament would not only renew but enlarge the powers of the Lunacy Act. He thought it necessary to provide district Asylums in Wales. He was prepared to submit to the consideration of Parliament the propriety of separating pauper from criminal lunatics. After stating this, he hoped his noble friend would not think it necessary to press his motion. Carrying the motion now would only excite unreasonable expectations in some quarters, and unreasonable alarm in others. The Executive Government was prepared to co-operate with his noble friend, and give the question every consideration that kindness, philanthropy, and enlightened humanity could demand,

and were not disposed to let the matter slumber. He, therefore, hoped on the whole that his noble friend would not think it necessary to press his motion."

Mr. SHEIL said "it was an extraordinary fact that there were upwards of 300 lunatics scattered among the peasantry of Ireland. The evil was a most frightful one, and might be considered a public calamity. He was glad to hear the Right Hon. Baronet say that he would take up this subject, and he trusted he would extend the beneficent provisions of the measure he had in contemplation to the sister island."

He paid a high compliment to Lord Ashley, and said in conclusion, "It was more than gratifying to see a man of his high rank, not descending, but stooping from his position, not permitting himself to be allured by the pursuits of pleasure or ambition, but seeking a nobler gratification from doing good, and from the virtuous celebrity with which his labors had been rewarded. He would add a new nobility to the name of Ashley, and make humanity a Shaftsbury characteristic."

Mr. WAKLEY (Editor of the *Lancet*.) lamented that the county Asylums were crowded with incurable patients, and recent and curable cases of insanity were kept at the work-houses, until they also became incurable. He criticised the Report in some particulars; he feared that the party who wrote the chapter on restraint had a strong feeling in favor of the restraint system, and almost feared that some parts of it were aimed at some one at the Hanwell Asylum, the officers of which he thought deserving of great credit for their successful efforts to improve the condition of the insane.

Lord ELLIOT, (Secretary of State for Ireland,) replied briefly to Mr. Sheil, and said that the condition of the pauper lunatics of Ireland, whether criminal or otherwise, had engaged the serious attention of Government, and that a central Asylum for the criminal lunatics of Ireland was about to be located.

Mr. V. SMITH "considered that the Right Hon. Baronet the Secretary for the Home Department had devoted his attention to the subject in a manner which did him infinite credit. The first material point for consideration was the detection of lunacy and the immediate admissions of lunatics into a proper Asylum. At the same time, he saw the utmost difficulty in compelling parties to send their afflicted relatives to Asylums. This part of the subject he hoped would have the early attention of the Right Hon. Baronet. With respect to the prohibition of private Asylums, he was of opinion that if it were not expedient to prohibit entirely private Asylums, it was, at least, indispensable that these Asylums should be subject to control and supervision. In his judgment, public Asylums alone were those which ought to be sanctioned; because he believed they would be found more adapted to facilitate recovery than private institutions." He approved of the visits of Commissioners, and said, "as the Right Hon. gentleman had been asked to attend to Ireland, he trusted he would not overlook Scotland."

Mr. HAWES said, "there were in the Isle of Arran 123 lunatics, whose situation was truly pitiable. They were kept in direct violation of law, subjected to the authority of a most morose and unfeeling keeper, beaten with sticks and ropes twisted into the form of cat-o'-nine-tails, until the blood ran from their wounds. They were not even allowed straw to sleep on, and were so utterly neglected that they were full of loathsome vermin, which they could scrape off their clothes."

After some observations from Mr. Wyse, Mr. S. Davis, Mr. A. S. O'Brien, the Chancellor of the Exchequer, Sir D. Norreys, Mr. Green, and Mr. Grogan, Lord ASHLEY expressed his "satisfaction at the assurance he had received from his Right Hon. friend, Sir James Graham, that the subject should have his best attention and assistance," and therefore withdrew his motion.

Our readers will excuse the length of the foregoing article when they consider the importance of the present movement in England in relation to the Insane—a movement likely to prove beneficial to this class of our fellow beings throughout the world; as important suggestions made in England, and public sentiment there, on such a subject, soon spreads to other countries.

“ON MAN’S POWER OVER HIMSELF TO PREVENT OR CONTROL
INSANITY.”

This is the title of a small work by the Rev. John Barlow, M. A., of Trinity College, Cambridge, and recently published in London.

We think this a useful essay, and hope to see it republished in this country. Mr. Barlow believes as others do, that insanity frequently arises from undue indulgence of the passions and strong emotions, and by permitting the mind to dwell too long and too exclusively upon one subject, until “the brain ceases to be subservient to the rational will.”

He remarks: “Thoughts too long and too intensely fixed on one subject, weary the part of the brain so employed, and we usually then seek relief by varying our occupation: if this is not done, the weariness may end in disease. I remember being told by a friend, that having determined to commit to memory a certain number of Greek primitives every day, after persisting some time, he found that though competent to other study, *this* wearied him. Resolved not to be thus mastered, he persevered in spite of weariness, but in a short time delirium came on. He took the hint, laid aside the Greek primitives, and recovered himself quickly.”

Again he says: “There is no greater error than to suppose, that thinking about a propensity which ought not to be gratified, will conquer it: on the contrary, every hour of lonely thought gives it fresh force—but let the man plunge

into business that must be attended to, or even a lighter occupation, so it be an engrossing one ; and do this resolutely, however irksome it may at first appear, and the very repose thus given to the diseased part, if there be disease, by throwing the whole stress on other portions of the brain, will assist in effecting the cure."

He would have self-control—the power of controlling the thoughts made an essential part of education, and taught from earliest youth. The danger of neglect in this respect is set forth by the following case, which he quotes from the elder Pinel :

"An only son, educated by a silly and indulgent mother, was accustomed to give way to all his passions without restraint. As he grew up, the violence of his temper became quite uncontrollable, and he was constantly involved in quarrels and law-suits. If an animal offended him, he instantly killed it ; yet, when calm, he was quite reasonable, managed his large estate with propriety, and was even known to be beneficent to the poor : but one day, provoked to rage by a woman who abused him, he threw her into a well. On his trial, so many witnesses deposed to the violence of his actions, that he was condemned to imprisonment in a mad-house."

We have been much gratified by the perusal of this little book, and pleased to find a learned clergyman inculcating, with beautiful simplicity such important truths. While seeking to improve the immortal nature of man, he keeps in mind its connection in this life with a material organization, and in the outset of his essay gives a brief view of the structure of the brain—on the healthy condition of which organ depends correct mental manifestation.

We commend the work, though it contains little that is new to the medical reader, to the attention of all those interested in promoting the *mental health* of themselves or others.

ARTICLE VII.

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MISCELLANEOUS.

THE HUMAN BRAIN.—The weight of this organ in adult white males, varies from 3 lbs. 2 oz. to 4 lbs. 6 oz. Troy weight. The brain of men distinguished for their intellectual power is usually large. That of Cuvier was one third larger than an ordinary brain. It weighed 4 lbs. 11 oz. 4 dr. and 30 grains. The brain of idiots is usually small. That of an idiot 50 years old, weighed but 1 lb. 8 oz. and 4 dr., and that of another aged 40, 1 lb. 11 oz. 4 dr.

The male brain is on the average heavier than the female, yet in proportion to the weight of the whole body, it is rather less heavy. The intellect is not absolutely proportioned to the size of the brain, but is proportioned to the size of the hemispheres, and especially to the extent of their surfaces. In emaciation this organ does not diminish in proportion as the rest of the body does. Hence in many diseases accompanied with great emaciation of body the mind remains active and vigorous.

PSYCHOLOGICAL MEDICINE.—Prof. Otto has lately written on the “Action of different Medicines on the Mental Faculties.” He says that ammonia, opium, musk, castor, wine, ether, and the preparations of gold, enliven the imaginative powers, and render the mind more fertile and creative, while the empyreumatic oils, iodine, arsenic, belladonna and conium, are apt to induce a tendency to melancholy, and to diminish the energy of the intellectual powers.

This is a subject worthy of further investigation. Are there not some articles of the *Materia Medica* that will increase or diminish the activity of each mental faculty?

DEATH OF DR. HASLAM—This distinguished writer on Insanity recently died at his house in London, at the advanced age of 81. But few men have seen or treated more cases of insanity than Dr. H. He was elected Apothecary of the Bethlem Lunatic Hospital in 1795, and held the office for many years. In his testimony before the House of Commons in 1815, he stated he had then held the situation nearly twenty years, and had visited the hospital daily. His published writings consist of

1. Observations on Madness and Melancholy, published 1798.

2. On “Sound Mind,” published in 1819.

3. Lectures on the Intellectual composition of Man, in 1828. He was a man of vigorous mind, and his writings have always been considered valuable contributions to the literature of insanity.

A M E R I C A N
JOURNAL OF INSANITY,
FOR JANUARY, 1845.

ARTICLE I.

THE POETRY OF INSANITY.

BY PLINY EARLE, M. D.,

Physician to the Bloomingdale Asylum for the Insane, New York city.

The world is full of poetry. J. G. PERCIVAL.

With all its sorrows, and pains, and sordid anxieties, there is much poetry in real life. * * * * *

Poetry finds inexhaustible materials for its most gorgeous and beautiful compositions, in "the ills that flesh is heir to." JAMES MONTGOMERY.

It may be presumed, that many readers will be astonished at the apparently singular caption to this essay, and, believing in the absolute incongruity between poesy and mental derangement, will be disposed to exclaim, "can ye 'gather grapes of thorns or figs of thistles?'" Accustomed from their earliest years to associate every thing that is fearful with insanity; perhaps honestly believing in the now nearly exploded dogma that mental alienation is one of the "phials of wrath" reserved by Him whom they call a God of love, to be dispensed, in righteous retribution, upon those alone who have infringed his holy laws; esteeming the insane—if they accurately investigate their own opinions, or leave to others to judge of these by their actions—as a race

of beings entirely distinct from themselves, dissociated from human sympathies, alienated from the hallowed affections, the deep well-springs of love, which rise fresh fountains in the desert of the heart, divested of every attribute of the Godlike image in which man was created, with the exception of bodily form alone, fallen like Lucifer, from all which may be termed their angelic nature, and worthy of no moral associations more exalted than that of fiends, and no mental connection more elevated than that of brutes, there are undoubtedly, many who will marvel at the idea of an attempted affiliation of poetry and insanity, and perhaps consider the person who would engage in the undertaking as amply qualified for admission into Bedlam.

Ah! little know they that in the bosom of the maniac, still burns the beacon-fire that lights him onward to his home in heaven, bright as the flaming pillar, which through Egyptian darkness, led Israel's children to the promised land. It would seem that they are unconscious of the truth, that, though the intellect may be impaired, and reason driven from her throne, until the crowning workmanship of God is humbled, fallen, and crushed into the dust, yet not unfrequently, the heart still swells with those emotions which are the attributes of angels, still cherishes the germs of moral beauty, which will fully blossom in a better world, and is still watered with the warm current of feeling, which shall be unto them, "a well of water springing up into everlasting life."

They know not these uncontroverted truths; or why should they cherish these opinions to which I have alluded? They can not know them; else, why should they visit asylums for the insane, with no purer motive and no higher purpose than to be amused at the freaks of an idiot or the ravings of a madman—to gratify that idle curiosity, which would be equally well satisfied by the antics of a monkey, or the raging of a famished lion? No, it is impossible that they should be aware of them; or whence comes it that in visiting such institutions, they cling together as if for mu-

tual shelter from impending danger, gazing at the inmates as if they were—not lunatics, but really *Lunarians*, just fallen from the moon; and to the generously warm and cordially proffered grasp of the maniac, fearfully extend a hand of icy coldness, and immediately withdraw it as if there were contamination in the touch. Could they see, as I have seen, the strong man, though a maniac, bowed even unto childish tenderness by the power of filial affection, and clinging with kisses, to the neck of a grey-haired father, as Joseph clung to Israel at their meeting in Goshen; could they be assured of the truth, that the little child is in no place more secure from harm, and no where more caressed than in the halls of a Lunatic Asylum, then might they be induced to acknowledge, that, though the strong and sturdy oak of reason may have been prostrated by an adverse tempest, yet the evergreen ivy of affection still flourishes in perennial beauty, clinging to its old supports, or seeking new ones around which to wreath its twining tendrils. Could they associate daily, and upon terms of intimacy, with the inmates of an Asylum, study their habits, characters, and conduct, and be admitted to a knowledge of their motives, their impulses, and their otherwise secret thoughts, they would learn that though the sun of reason be eclipsed, yet the smaller lights, the stars of our better nature, the virtues and the sentiments, kindness, benevolence, charity, faith, hope, and veneration, are shining with their wonted lustre in the unclouded heaven of the heart. Black as the shades of Tartarus is the veil that covers the picture of Marino Faliero, yet the portraits of his brother Doges are as bright, as warm, as glowing, and as truthful, as when their colors first dropped from the pencil of the artist.

It has been asserted, by one who was laboring under mental derangement, that the only difference between the sane and the insane, is, that the former conceal their thoughts, while the latter give them utterance. This distinction is far less erroneous than might generally be supposed, and is not destitute of analogy to the remark of Talleyrand, tha

"language was invented for the purpose of concealing thought." The contrast between lunatics and persons retaining the use of reason, is not so broad and striking as would appear to such as are but little acquainted with the former. It seems to me that one of the most prominent points of difference, having the general character in view, is, that with the insane, "the shadow has receded upon the dial-plate of time," and they are, truly, "but children of a larger growth." In their attachments and antipathies, their sources of pleasure and of pain, their feelings, motives, all their secret springs of action, they appear to have returned again into childhood. But childhood and early life are emphatically the poetical age of man, when hope is unclouded and care is but a name, when affection is disinterested, the heart unsullied, and imagination untrammelled by the serious duties of a working world.

If these considerations be founded upon truth, the "Poetry of Insanity" is not a mere chimera, nor the attempt to delineate it irrational or absurd.

If there be poetry in Mathematics, in the stern and positive truths of the science of numbers—and there seems to have been enough of it, to constitute the theme of a lecture by a learned professor—how much more should we reasonably expect to find it in the startling facts and the singular fancies connected with mental alienation.

The eccentricities, caprices, and vagaries of genius, and more especially *poetical* genius, have so long been considered analogous to those of insanity, that the fact has almost passed into a proverb.

"Great wits to mad men, sure, are near allied."

The names of several poets of distinguished reputation are recorded in the annals of mental aberration, and the opinion is generally entertained, although combated by Dr. Conolly, in his admirable treatise on the "Indications of Insanity," that poets are more liable than any other class of persons to the invasion of intellectual disease.

All, or nearly all of the poetical works of Cowper, were composed at periods subsequent to his first attack of insanity. From his peculiarly sensitive, moral nature, he had become disgusted, "a-weary," and sick at heart with the world of manhood, and seized with mental disorder, had retreated from society, and with intellectual powers unimpaired, returned into the childhood of feeling and sentiment, to which I have alluded. He then commenced and finished those poems, which, while they have imparted and will yet impart entertainment and instruction to myriads of readers, have stamped his name with the indelible impress of immortality upon earth.

It is well known that insanity not unfrequently develops, or gives greater activity to powers and faculties of the mind, which, prior to its invasion, had remained either dormant or but slightly manifested. No other power is more frequently thus rendered prominent than that of poetical composition. In early life I was acquainted with a beautiful girl, who, though possessed of superior intellectual endowments, had never exhibited an uncommon degree of poetical talent. At the age of about seventeen years, she became insane, and subsequently to this period, the facility with which she wrote most excellent parodies upon the popular songs and sonnets of the day, was truly remarkable. Nor is this the only instance of the kind that has come under my observation. The *cacoethes scribendi* of poetry rages, if possible, to a greater extent within the walls of an Asylum for the insane, than in the community at large. Extemporaneous oral couplets, and stanzas written upon scraps of paper, or the fly-leaf of a book, are things of almost daily occurrence. Within the last week a large number of the patients in the Bloomingdale Asylum, attended a lecture in which the sign "*Licensed to sell beer, porter, &c., to be drunk on the premises,*" so frequently seen upon the houses of "publicans" in England, was mentioned.

On the following day, one of the lady-patients handed me a piece of paper, upon which she had written the following verses :

" Strange laws will oft come into force
 In London, you all will allow, sirs;
 So listen and Pat will " of coorse,"
 Endeavor to shew you one now, sirs.
 The Peel-actors sweet justice oft crop,
 And send forth their " Acts" full of blemishes;
 For instance, at every beer shop,
 You're allowed " to be drunk on the premises."

The Gin palace keepers look blue;
 In their temples they make a great deal of fuss,
 Saying " surely this never will do,
 For, instead of a blessing we feel a curse.
 The publicans draw a long face,
 And say that to poor honest men it is,
 To sell beer in such shops a disgrace,
 While allowed ' to be drunk on the premises.' "

Bill, the scavenger, says he " can't tell
 Vy of laws there should be zuch wariety,"
 He " knows that it can't be zo vel
 For the general good of zoziety."
 And 'Tom Chips says that he " doesn't care,"
 But he " can't think vot bizness to them it is,
 To pass such a haet as that 'ere,
 Allowed " to be drunk on the premises."

Sam Swipes to a house t'other day
 Went to swallow some super-brown stout, sirs;
 In appearance no money to pay,
 When Sir Sharpy soon ordered him out, sirs;
 " As you're drunk where you've paid for your score,
 To prevent you in here it my business is,"
 " Vy " says Sam, " jist luk over yer door,
 I'm allowed ' to be drunk on yer premises."

Vy, vot is the use of that board,
 Vots stuck on yer ouse jist outside, sir,
 If I'm not to believe every vord,
 And, of coorse, by its statement abide, sir?

Haets of Parliament is a disgrace,
 If they are not made without blemishes ;
 'Tis as plain as the nose on yer face,
 Allowed to be drunk on the premises."

The gin-man in vain urged his plea,
 That Sam must turn out in the street; *sirs*,
 And Sam in the mean time made free,
 Helped himself to both spirits and seat, *sirs*.
 His last sixpence in hand, without fear
 He says " If I do wrong, say ven it is ;
Pro-rogue all such haets as that ere,
 Allowed to be drunk on the premises."

I once had a female patient who had been insane more than twenty years, and at that time, was one of the most turbulent and incoherent of maniacs ; her language, for it could not be called conversation—consisting of the most heterogeneous and confused medley of ideas that it is possible to conceive. Yet in the very wreck and ruin of her intellect, from the lowest depth of mental degradation, positive idiocy, and cretinism alone excepted, she exhibited a predilection for poetry, and a facility in her simple manner, of composing it, which might have been envied by an Italian Improvisatrice. As I was one day making my morning visit to the patients, she sat on the green sward in the yard talking to herself, or to the phantoms of her imagination. She looked up, and with a smile—alas ! that spiritless smile of the victim of dementia, repeated the first stanza of an infant's ditty :

" One, two,
 Buckle my shoe."

Wishing to ascertain if it were possible to fix her mind, even for a moment, upon one subject, I proceeded to repeat the numbers, two at a time, with intervals sufficiently long to enable her to form a line to complete the couplet. The process amused her, and with the rapidity of true genius, she perfected an original rhythmical line for each duplicate of numbers as high as thirty-eight. Yet such was her in-

congruity of thought, that in this short intellectual exercise, it seemed as if "heaven, earth, and ocean" had been "plundered," if not of "their sweets," at least of many of the ideas which they suggest.

In Asylums for the Insane, as in many a nook and corner of the world, there are some who deceive themselves with the belief that the mantle of the Elijah of Poets has fallen upon their shoulders: some mendicants upon the borders of Helicon, gleaners in the Parnassian fields, unsuccessful courtiers for the favors of the Muses, such poets as the man who, upon being asked if he ever wrote poetry, answered that he "once wrote one line." A production of one of these persons is now before me. It consists of seven verses, and is entitled "Stanzas of Eventide; Language of Hope; Verity of Mercy." The following is a fair specimen of the whole:

"How sure to feel our just attempts, how prone to justice, yet
How unfathomable our cause, how unperjurable our guilt!
Vain in adaption; vain in promulgus; versed in travail;
Voluptuous in disguise; village attempt sure."

This was intended to be not only poetry, but rhyme; yet, in the latter respect, the author made as decided a failure as did Burns, in the following extract from one of the diamonds of the poetical casket of the English language:

"O pale, pale now, those rosy lips,
I aft hae kissed sae fondly!
And closed for aye the sparkling glance,
That dwelt on me sae kindly.

And mould'ring now in silent dust,
That heart that lo'ed me dearly!
But still within my bosom's core,
Shall live my Highland Mary!"

The true poet, when engaged in composition, requiring the energetic exercise of all those faculties, which, in combination, constitute genius, as for example, Homer when writing the *Iliad*, Dante when employed upon *La Divina*

Commedia, and Racine, and Corneille, when composing their thrilling dramas, possesses the power of abstracting his mind from present time and circumstance, forgetting the objects and persons surrounding him, and peopling "his own world" with beings the offspring of his creative intellect. "The Poet's images," says Montgomery, "are living, breathing, moving creatures; they stand, walk, run, fly, speak, love, fight, fall, labor, suffer, die." Now, so remarkably is this the fact in insanity, that the description would be equally true, were the word "maniac" substituted for that of "poet." But, in the language of the author just quoted, "the test of true poetry, is the test of truth itself." Applying this remark to the immediate subject before us, the maniac will have the advantage of the poet, for, while the latter is conscious that his world of beings are imaginary, and can voluntarily annihilate them in a moment, the former is convinced, beyond the power of reason to disprove, that his are real, and is totally incapable of destroying them at his pleasure.

A patient now in the Bloomingdale Asylum, has for months, been incessantly haunted by persons who "stand, walk, run, speak, love, suffer and die," if they do not "fly, fight, and fall," and though she is rational upon every ordinary topic, no argument can disabuse her mind in reference to these phantoms of the imagination. By day and by night they people her distempered mind; she hears and sees them within doors and without; converses with them through the window, the floor, and the walls; listens to their complaints, advises them, sympathises in their sufferings, and weeps when they are in danger or when they die.

Poetry "has the whole invisible world to itself; thoughts, feelings, imaginations, affections, all that memory can preserve of things past, and all that prescience can conceive or forebode of things to come." That the dominion of Insanity is no less extensive than that which is here described, will be attested by all who have been much conversant with its phenomena. In reference to the insane, however,

Memory is but a tragic historian. For them the poet Rogers is no faithful chronicler. Their images of the past, the sad, the neglected, the irretrievable past, but too generally

“Smite with steel

The shuddering thoughts, or grind them on the wheel.”

Some of the elements and attributes of poetry will now be cursorily passed under review in reference to their analogy with those of insanity, as exhibited in its symptoms, manifestations, or effects.

“The essence of poetry,” says Dr. Johnson, “is inventive.” But the fertility of the inventive power, mainly depends upon the force of imagination, an element which will presently be discussed. It will then be shown, that, among the insane, the power of invention, in ideal images, is sufficiently active, to bear a comparison with the same as it exists in the brain of the poet. But, in mental alienation, there are frequent exhibitions of this forgetive faculty as applied to mechanics. The very fact of a long devotion of time and thought, upon a Utopian “perpetual motion,” is, provided the person have an adequate knowledge of the laws of physics, sufficient to demonstrate the insanity—the monomania, at least of Redheifer and all his fellow-laborers in that barren field.

A patient now under my care has for many years been annoyed by imaginary persons who are in the daily practice of throwing medicine upon her, through a series of invisible tubes, which can be removed at pleasure, and passed through the floor or the walls of the room, wherever she may be. According to her testimony, she has been poisoned, her eyes destroyed, and her neck broken by these evil-doers.

Another lady was troubled by a similar hallucination. Her enemies, as she said, had constructed pipes leading from all directions into her room. Through these they conversed, and injected noxious effluvia for the purpose of destroying her life. She frequently stuffed rags into the corn-

ers of the room, in the hopes of stopping up the pipes and preventing the ingress of these vapors. On one occasion, she surrounded her bed with several chairs, and over these placed cloaks, shawls, and other garments, in such manner as to form a kind of canopy or tent. This was constructed for the purpose of ensuring protection from the effluvia, although she believed herself, by virtue of her membership of the missionary society, entirely impregnable to such infection.

But the most singular and ingenious device, in imaginary mechanism, is that of Mr. Matthews, described by John Haslam, in the work entitled "*Illustrations of Madness.*" The machine, of which a large and elaborate engraving is given, is composed of an ample box, various barrels, tubes, and pipes; piano-forte keys, levers, pedals, drawers, musical glasses, wind-mill sails, &c., and is called the air-loom machine. It was invented and operated by a certain clique of "assassins," among whom were Bill, the King; Jack the Schoolmaster, who pretended to be a stenographer; Sir Archy, who was called by Mr. Matthews, the "common liar of the gang;" the middle man; Augusta, who was ordinarily dressed in black; the glove woman, wearing cotton mittens; and Charlotte who always spoke French, but who was considered in this respect, an impostor. The object of the apparatus was to generate a "warp of magnetic fluid" which, when thrown upon Mr. Matthews, or any other person, would subject him to certain tortures, called *fluid-locking*; *cutting soul from sense*; *stone-making*; *thigh-talking*; *kiteing*; *lobster-cracking*, or *sudden death-squeezing*; *stomach-skinning*; *apoplexy-working with the nutmeg-grater*; *lengthening the brain*; *thought-making*; *laugh-making*; *poking*, or *pushing up the quicksilver*; *tying down*; *gas-plucking*; *foot-curving*; *lethargy-making*; *spark-exploding*; *knee-nailing*; *eye screwing*; *sight-stopping*; *roof-stringing*; and *vital-tearing*. Among the heterogenous materials necessary for the perfect operation of the machine, were effluvia of copper,

and of sulphur; vapors of vitriol, aquafortis, night-shade, and hellebore; putrid effluvia of mortification and of the plague; vapor and effluvia of arsenic; Egyptian snuff; poison of toad; and otto of roses and carnation.

"These assassins are so superlatively skillful in everything which relates to pneumatic chemistry, physiology, nervous influence, sympathy, human mind, and the higher metaphysics, that whenever their persons shall be discovered and their machine exhibited, the wisest professors will be astonished at their progress and feel ashamed at their own ignorance. The gang proudly boast of their contempt for the immature science of the present era."

Surely here are indications of an inventive power, which, if directed to dramatical composition, might enter into competition with that of Shakspeare himself.

Wit, if not an essential element of poetry, frequently gives to it grace, vivacity, and point. Insanity, may at times, diminish this faculty of the human intellect, but it not unfrequently increases it. The most brilliant repartee, the most caustic sarcasm that I have ever heard, came from the mouth of an intellectual, and highly-educated lady, who had been for several years a patient in an Asylum for the Insane. I recollect a pun, perpetrated by a member of the Society of Friends, who had long been a confirmed lunatic, and for the appreciation of which it is necessary to state, that one of the doctrinal works of the religious Society mentioned, is the "No Cross, no Crown," written by William Penn. Throughout his insanity, the patient in question, had strenuously adhered to the peculiarities of the followers of George Fox. Neither Brahmin, Sybarite, or Christian, could more completely live according to "the most straitest of his sect" than he. Furthermore, he cherished scruples peculiar to himself, and one of these prevented him from shaking hands with another person, except on special occasions. One of his acquaintance, passing through the Asylum, proffered him his hand, but was refused with a shrug of the shoulders, and a brief but un-

pleasant remark. "What is the matter?" inquired the acquaintance, "thou seems very *cross* to-day." "Ugh!" abruptly and dryly exclaimed the maniac, "No *cross*, no *crown*."

A young man, upon becoming insane, was admitted into the Asylum, where his case baffled all treatment, and he sunk into a state of complete lethargy and apparent dementia. At times he did not speak for several weeks in succession; nor did he walk voluntarily, during a period of many months. At length, on a summer afternoon, a sound of many voices, and of great merriment, gave indications of no inconsiderable commotion in the yard attached to the Asylum. Upon going there, I found this young man, so long set down as a confirmed imbecile, dancing about, cutting up all sorts of antics, and talking in a continual strain of humor, interspersed with sprightly sallies of wit, appropriate repartee, the most pungent satire and cutting sarcasm, while patients and attendants gathered from every ward in the men's department of the Institution, were holding their sides, convulsed with immoderate laughter.

Affection, the parent of kindness, may not, perhaps, be necessary to poesy, but it enters into all the highest grades of the productions of that art, and, so far as those grades are concerned, is an essential element or concomitant. Love is the basis of the moral world; and since the moral nature of man is more exalted than the intellectual, the writings of authors become more dignified and elevated, in proportion as the sentiments lend their ennobling assistance in their production. Allusion has already been made to the existence and activity of affection, in some of the insane. Were it necessary, examples might be multiplied; I shall at present adduce but one, in which that sentiment led to peculiar and somewhat ludicrous acts of kindness.

An insane lady in the middle age of life, a peaceable, quiet creature, with a heart overflowing with "the milk of human kindness," occupied a room in an Asylum. She had a large quarto Bible, which when she was not reading from

it, laid upon the table. One morning, I was somewhat surprised on finding her seated in an arm-chair, the table in her lap, and the Bible on the floor. Asking her the cause of this new arrangement, she told me that "the table was so tired with holding the Bible, that she was *"tending it,"* for the purpose of giving it some relief. This process was often repeated afterwards, and the benevolence that prompted it, soon extended to the bedstead, to which she frequently gave opportunities of "rest," by holding up, for hours in succession, the corners of the bed, and the superincumbent clothing. This may appear like burlesque or caricature, but it is not intended as such; for truly, if ever an act of kindness were induced by the pure spirit of affection, I believe such was the fact with those just related.

Love, as a *passion*, is prolific of themes for poetry, and no less is it one of the most fertile sources of Insanity. The principal heroes and heroines of poetical romance, many of the *dramatis personae* of tragedy and comedy, and not a few of the subjects for Lunatic Asylums, owe their existence, as such, to this all-controlling passion. The fact has already been mentioned, and to some extent illustrated, that insanity calls into action poetical talent, which had theretofore remained dormant. Is not the same true in respect to love? "Legion" is the name of the debutants upon the poetical stage, each of whom at his first appearance, came with a sonnet "made to his mistress' eyebrow."

The lover lives as it were, in a new world, a realm of the imagination unknown to the sober realities of ordinary life, and inhabited by the unsubstantial creations of fancy. How strong the similitude between him and the maniac! Love has the power of endowing the person for whom it is cherished, with qualities, which are not possessed; how frequently does insanity occasion a similar misconception! Love, when exerting its extreme domination, awakens hatred, jealousy, and revenge; insanity, in its darker forms, calls up the same fell family of passions. Hence love and madness, each in its turn, have brandished the deadly knife,

or discharged the fatal ball which has pierced the heart of a guiltless and unsuspecting victim.

Love is rarely guided by reason; Insanity, from its essential nature, never; but I forbear to prolong the parallel, lest way should be opened, for the commencement of a new era in the Medical Jurisprudence of mental alienation!

The fair and fragile sufferers, from affections blasted or unrequited—the “Ophelias,” the “Kates” of real life, are not unfamiliar to those who have the care of institutions for the insane. The following pathetic, though somewhat unconnected and ambiguous lines, are evidently the production of one of these. They were written by a young lady, who, at the time, was a patient in the Retreat near York, in England.

ADDRESS TO MELANCHOLY.

Spirit of darkness! from yon lonely shade,
Where fade the virgin roses of the spring;
Spirit of darkness! hear thy favorite maid,
To sorrow's harp, her wildest anthem sing.
Ah! how hast Love despoiled my earliest bloom,
And flung my charms as to the wintry wind!
Ah! how hast Love flung o'er the trophied tomb
The spoils of genius and the wreck of mind!
High rides the moon, the silent heavens along;
Thick fall the dews of midnight o'er the ground;
Soft steals the lover, when the morning song
Of wakened warblers through the woods resound.
Then I, with thee, my solemn vigils keep,
And at thine altar take my lonely stand;
Again my lyre unstrung, I sadly sweep,
While Love leads up the dance, with harp in hand
High o'er the woodlands, Hope's gay meteors shone,
And thronging thousands blessed the ardent ray;
I turned, but found Despair on his wild roam,
And with the demon hither bent my way.
Soft o'er the vales she blew her bugle-horn,
“Oh! where, Maria whither dost thou stray?
Return thou false maid;” to the echoing sound
I flew, nor heeded the sweet syren's lay.
Hail Melancholy! to yon lonely towers
I turn, and hail thy time-worn turrets mine,
Where flourished fair the night-shade's deadly flowers,

And dark and blue the wasting tapers shine.
 There, O my Edwin! does thy spirit greet,
 In Fancy's maze, thy loved and wandering maid;
 Soft through the bower thy shade Maria meets,
 And leads thee onward through the myrtle glade.
 O, come with me and hear the song of eve,
 Far sweeter, far, than the loud shout of morn;
 List to the pantings of the whispering breeze,
 Dwell on past woes or sorrows yet unborn.
 We have a tale; and song may charm these shades,
 Which can not rouse to life Maria's mind;
 Where sorrow's captives hail thy once loved maid,
 To joy a stranger and to grief resigned.
 Edwin, farewell! go take my last adieu;
 Ah! could my bursting bosom tell thee more!
 Here, parted here, from love, from life and you,
 I pour my song as on a foreign shore.
 But stay, rash youth! the sun has climbed on high;
 The night is past, the shadows all are gone;
 For lost Maria breathe the eternal sigh,
 And waft thy sorrows to the gales of morn.

Imagination, essential to the perfection of either of the fine arts, is the predominant element in true poetry. Without it, verse dwindles to insignificance, becoming mere metrical and rhythmical prose, altogether inferior to the higher orders of this latter species of composition. With it, harmonical language is elevated to the highest pitch of elegance and eloquence. It is the fire of Prometheus, stolen from the mental heaven, to vivify the statue of words, which were otherwise cold, pulseless, and passionless, as the marble beneath the sculptor's chisel. It is the *open sesame* to the world ideal; the Aladdin's lamp of the mind. All time,—the past, the present, and the future; all circumstance—that has been, is, will be, or that can be conceived; all being—the actual and the ideal—these are the subjects of its authority, the obedient vassals of its will.

Wonderfully exemplified as is the power of Imagination, in the annals of poetry, it is no less so in the records of Insanity. In the latter, as in the former, it invests the beings of its own creation with power, loads them with riches.

lavishes upon them the most eminent honor, and gives them all the titles of nobility, royalty, and Deity. Hundreds of examples might be adduced from authors in illustration of these propositions, but I shall restrict myself to some of those which have come under my personal observation.

An insane lady would for a long time speak to no person who neglected to address her as Pocahontas. Soon afterwards, she declared herself to be the daughter of Napoleon, then the daughter of Semiramis, and at length, the Queen of France, Denmark, Prussia, Austria, and Bavaria. Finally, upon being questioned in regard to her health, she expressed her utter astonishment "that any one should speak so familiarly to the Queen of Normandy."

A young lady broke the dishes upon which her food was served, because they were "not China-ware, and consequently unfit for the Queen of France." A Frenchman in the Asylum at Malta, called himself the "Prince of Valois," and a wonderfully sedate and dignified Turk confined in the *Timar-hane*, at Constantinople, imagined himself clothed with sovereignty, and requested me to give "his respects to the Sultan of America."

A gentleman of high intellectual endowments, which had been well cultivated by reading, observation, and reflection, assured me that he "fought the battle of Waterloo on both sides," that Prince Llewellyn was his grandfather, Louis the Fourteenth, his great-grandfather, Charles the Fifth, of Germany, his great-great-grandfather, and Achilles, his great-great-great-grandfather. This pedigree he considered was "honor enough for one man," without tracing his genealogy to any more remote period of antiquity.

In the year 1840, he read in one of the newspapers of the day, a report of an Anti-slavery meeting, in London, at which it appeared that Daniel O'Connell was treated somewhat cavalierly. Thereupon, he immediately sat down and wrote a letter of which the following is a copy, omitting the names of some persons and places.

— — June 27, 1840.

"DANIEL O'CONNELL,

DEAR SIR—I was pleased to learn from the papers, the manner in which you were treated at the Abolition meeting in London, Prince Albert in the Chair. We are very much in want of laborers in America, and it is my intention to put the Chairman of that meeting, his steward, and the Committee of Arrangements on my farm, at —, — county, N. Y. Col. — — (*naming an attendant in the Asylum*), who comes from near the Giant's Causeway, Ireland, is my farmer, and he thinks that they can be made useful in that way. Mr. — —, who is a colored farmer of mine, will have the immediate supervision of them. This is the destination of all that sort of fellows in Europe. The Ladies better not accompany their Lords.

I perceive also by the papers, that the English threaten to pulverise Mehemet Ali for his obstinacy. They had better begin with Acre; my uncle (Napoleon,) found it a tough job, and I think the English will. Ibrahim Pacha and my Lt. General Selme, will be well supported at Acre and in Syria. They have instructions to furnish the Circassians and Persians with a plentiful supply of artillery, and ammunition, and persons who know how to use that ammunition.

It is my intention to leave here immediately after the adjournment of Congress. Gen. Harrison will be offered a mission to England, Mr. Van Buren to Holland, and Mr. Naylor to France. My son, — Llewellyn, aged 15 next August, is the intended King of Ireland. He is a fine lad, and you and your friends must select a wife for him. One of the Emmett race would be preferred. My friends, (*naming six attendants*) will come with me to Ireland. My Lt. Col., Lord Wellesley, of the 15th Foot, sails about this time from Quebec, with the officers of the regiment. I hope soon to join them. Lt. Gen. Allison commands in New Brunswick. Lt. Gen. Lavalley, an officer in the suite of Gen. Moreau, when he came to this country, is my Lieutenant in South America, and will be well sustained.

I was well acquainted with Gen. Moreau, and Major Lavalie who served in Col. Fenwick's artillery corps during our war of 1812. He will do his duty.

This world has got to be governed very much as I please ; and I learn my pleasure from the Bible. You had better consider the union as repealed. I have long since thrown away the scabbard, and don't mean to use it until the affairs of the world are settled upon the republican principles of the Bible.

Wishing you and the Irish nation all success ;

I am your and their very ob't_servant,

—— — LLEWELLYN, Prince of Wales,
and Emperor of the World.

Nor, as has before been hinted, is it princes, potentates, and powers of earth alone, with whose position and authority the vigorous imagination of the insane induces them to believe themselves invested. Instances are not wanting, in which the unfortunate subject of maniacal delusion has supposed himself to be the Father of all evil. "Hoo!" exclaimed one of these, as I approached him, "hoo! I am the Devil; I am the Devil; what time is it?" Being informed that it was about four o'clock, he ejaculated, "Four o'clock! I've engaged to be in hell at six!" Shocking as this may appear, yet it must be acknowledged that the condition of the mind of the patient was closely analogous to that of the immortal Dante, when, in the rhapsody of poetic vision, he descended to the infernal regions and read the portentous monition inscribed above the entrance-gate of hell.

"Lasciate ogai speranza, voi che ne entrate!"

But there was this important difference: with the latter the mental condition was voluntary and transient, with the former, involuntary and permanent.

In striking contrast with the case just related, is that of a young lady, who, during an attack of mania, revelled in

the pleasures of beatitude, enjoying the ecstatic bliss of roaming in the "green pastures" of paradise, and beside the "quiet waters"

"Of Siloa's brook, that flowed
Fast by the oracles of God."

Upon one occasion, as I left her room, she commenced talking in a strain indicative of this delusion. I locked the door. "Those keys," said she, "are the keys of angels; I hear their tuneful sound. They strove to lock me out of Heaven, but they could not." Was not this—I call upon you, ye Poets, and you, ye sages learned in metaphysic lore—was not this an example of poetic rhapsody, striking in its semblance to that of him

"whose genius had angelic wings
And fed on manna,"

when, on those angel-pinions
he traversed the world of spirits, and heard

"Heaven opening wide her ever-during gates,
Harmonious sound, on golden hinges turning."

Cases are numerous in which the insane claim to be the Virgin Mary. A young lady who had labored under this delusion, furnished me after her recovery, with a detailed account of her case, occupying no less than twenty pages. This interesting manuscript is now before me, and I proceed to embody, in as condensed a form as is practicable, some of the most prominent and characteristic hallucinations therein described.

The young lady, while paying a visit to some of her friends, in a section of the country very remote from her home, became concerned for the welfare of her soul, and, after much anxiety, tribulation, and suffering, was made happy by a revelation of the whole plan of salvation. This clearness of spiritual vision, was afterwards withdrawn for a time, but she was made again to rejoice at its return.

On the night of this second revelation, she perceived distinctly delineated upon the wall of her room, a figure, like that of the Saviour, but without hands. On the following night, as she was lying down and earnestly engaged in prayer, she felt herself lifted from her bed, and a convulsive spasm shook her whole frame. This was repeated, and at length she was lifted up and borne away upon a cloud, while surrounding harps filled the air with melody.

Her voice, theretofore tremulous and husky, now became strong and delightfully harmonious. About this time, as she was lying in bed, singing, she saw upon the ceiling, a shadowy arm waving to and fro. Her happiness was ecstatic, and she continued to sing. She now lived in continual bliss. Every time she prayed, she beheld a vision, generally a window, with clouds passing before it. She could pray with much greater facility than at any previous period of her life. One night, on retiring, she placed her watch at the head of the bed. She soon heard a noise, like the cracking of glass, and the watch stopped. A "breathing" was heard at the head of the bed, and when it ceased the watch again commenced running. From this, and from the former incidents which have been related, she became convinced that she was a supernatural being. She thought herself selected as the Bride of the Saviour. Her body was shaken with spasmodic tremor, and her limbs involuntarily assumed an attitude making the form of the cross. While lying in this position, she felt as if wafted away upon a cloud; but at length a poignard was thrust into her side, withdrawn, and the stroke repeated. Her sleep was refreshing. In the morning, she found the minute-hand of her watch split; and, upon placing the watch in her belt, it stopped. Looking through the window, she perceived the whole universe to be a scene of agitation and commotion. Although the sun shone brightly, rain was descending in torrents, and the wind blowing with the terrific force of a hurricane. The millenium, as she believed, was at hand! She threw herself upon the bed. The music of a march-

ing army, delighted her ears; and every time she breathed, the curtains of the windows waved.

A few days after this, she wrote letters to her friends, and on the following morning found some of the "strong expressions" in them, marked with figures like the characters of stenography. She told her acquaintance that she believed they were made by God. The letters were now sealed, but not forwarded. The next day, a gentleman having called to whom she wished to read them, they opened without effort, as if they had not been sealed.

She now began to visit the sick, believing that her touch would restore them, and bearing in mind the following texts of scripture: Matt. xxi. 21: Mark xi. 23: Luke xvii. 6. She also spent hours in looking at the clouds, firmly convinced that she should be translated, like Enoch, to heaven. One day she preached an hour in the open air, expecting every moment to behold the reality of the scene delineated by West, in his picture of Death upon the Pale Horse. Much accustomed to going abroad, she had become tanned, and then perceived that her countenance bore a strong resemblance to that of a picture which she had seen of the Virgin Mary, painted by an Italian artist. Not long afterwards, she beheld a halo of light encircling her head, such as is represented in the pictures of the Saviour.

She became the centre of attraction; "the observed of all observers." The children of the neighborhood, even the dogs followed her, and she was compelled to lock the door of her chamber, to keep the chickens from coming in.

While on board the steamboat, returning to her home, she believed that Christ was upon earth, and that the dead were awakened and rising from their graves. Among the passengers she recognised St. John the Divine, and two of the apostles. She imagined herself to be Mary Magdalene, and her father, (who had been dead several years) Simon Peter. During the night, preceding the day, on which she debarked, she was awakened by the hissing of

serpents, and the roaring and rushing of a waterfall. The reptiles were crawling over her, and encircling her in their coils. She thought that the general and final convulsion of creation had commenced, calmly closed her eyes, felt as if borne away upon a cloud, and, after the lapse of half an hour, during which the sounds of the last throes and agony of expiring Nature were continued, an angel's seal was pressed upon her forehead. By this signet, she would be recognised among the Heavenly host.

At one place where the boat touched, she saw several of her former acquaintances, who had risen from the dead. Among the crowd, she observed a large and apparently most powerful man "wearing a blue navy-shirt and a light cap." This, she believed, was Christ.

She left the boat at a large town, and stopped at a hotel. At the supper-table, and on the following morning, at breakfast, were three men. one of them very similar in appearance to her deceased father. On the latter occasion, as she looked at the person last mentioned, his eye-balls glared like fire, and she became convinced that he was God, and his companions, the Son and the Holy Ghost. They were the true Trinity.

Proceeding, in another boat, towards home, she saw, upon the surface of the river, the reflection of a large army in heaven, many of the horsemen being clad in mail, and leaning forward upon the necks of their chargers. For several days in succession, she felt rain descending from heaven upon her face. Once as she looked upwards, it did not descend. She prayed fervently, again looked up, and her prayer was answered by the falling rain.

Among the ornaments worn by her were a valuable ring, a pencil-case, and a watch, all of gold, and gifts of her deceased father. Upon being asked by a clergyman, who was a fellow-passenger, if she believed it proper to wear jewels, she was immediately seized with compunction for her transgressions in this respect. Carved upon the watch, there was a serpent whose eye was represented by an

emerald. She looked upon it, and the eye glared at her with a light so fearful, so hideous, and so brilliant, that she was unable to withstand its power. Determined to sever the last link by which she was bound to earth, she seized the ring, the pencil-case, and the watch, and threw them overboard into the river.

Point to me a poem the warp and woof of which are woven of a tissue of imagination more exquisite than this.

The Poetry of Insanity, like that of the Drama, is of various kinds; tragic, comico-tragic, tragico-comic, and comic. If, among the inmates of an Asylum, there are some who are borne down with grief and sorrow, either real or imaginary, tortured with agony, or groaning in the depths of despair, there are still more who are happy, merry, the most careless, light-hearted, good-humored, and perhaps fun-loving creatures in the world. The well-conducted Asylums for the Insane, of the present day, are far, very far from being those wretched abodes of misery, which it is generally supposed, from their very nature, they necessarily must be. Unfortunate as is the condition of the insane, even under the most favorable circumstances, yet they are not, as a general rule, debarred from enjoyment. Their intellects may be clouded, but they still freely partake of the warm sunlight of the heart.

In the Insanity of Nat Lee, familiarly called "the crazy poet," Imagination appears to have revelled in continual holiday. Albeit the clay which enshrined her was circumscribed by the walls of a contracted cell, she went abroad upon fetterless pinions, mounting into regions "where brighter stars shine in the mantle of night, and more effulgent suns lighten up the blushes of the morning."

It was night, and the pulses of the world beat in the slow and measured cadences of sleep. But slumber came not to the eyelids of the incarcerated poet. The "Queen of the silver bow," although that bow was now laid aside for a blazoned shield, bright and broad as that of Achilles,

and round as that of the fathers of Ossian, looked placidly from her throne into his little cell. Her smile was grateful, for it cheered him onward in his flight of Fancy. But lo! the gossamer veil of a fleecy cloud is thrown before her face, partially intercepting the benignant influence. The countenance of the maniac-poet changes to sadness. He rises, and assuming the attitude of command, his eye meanwhile "in a fine phrenzy rolling," energetically lifts his arms and calls upon the Heathen Grecians' god of gods—

"Arise, O, Jupiter! and snuff the moon!"

At this moment the cloudy veil becomes more dense and dark, and light no longer descends through the window of the narrow cell. The maniac-poet clasps his hands as if in the agony of despair, and mournfully murmurs,

"O, thou envious god! thou hast snuffed it out."

A singular and unique specimen of poetry, the production of Lee, is still extant, though but little known. As not irrelevant to the subject of this essay, I shall introduce it here, believing the mental condition of its author a sufficient apology for some of the peculiar ideas and expressions in the first stanza.

"O, that my brain would bleat like buttered peas,
And oft, by frequent bleating, catch the itch;
Grow black and mangy as the Irish seas,
To engender whirlwinds for some northern witch.

I grant that drunken rainbows, lulled to sleep,
Snort like Welch rabbits in a fair maid's eyes;
Because he laughed to see a pudding creep,
For creeping puddings, only, please the wise.

Not that a hard-roed herring dare presume
To swing a tithe-pig in a catskin purse;
Cause of the great hail-stones that fell at Rome;
By lessening the fall might make it worse.

The reason's plain, for, Charon's western barge,
Running a tilt 'gainst the subjunctive mood,
Beckoned to Basley-wood, and gave the charge
To fatten pad-locks on antarctic food."

Truly that must be a remarkable mental kaleidoscope, the Protean images of which assume such anomalous and fantastic shapes as are delineated in this poem.

One of the most singular freaks of deluded imagination, is that in which she induces the person under her influence to believe that divers foreign substances, or objects, such as are never found in the human system, and sometimes vastly larger than it, come from various parts of the body. An intelligent clerk, rational as at any period of his life upon all matters appertaining to mercantile affairs, labored under this peculiar hallucination.

"At what time did the moon change last night?" he inquired.

"Why do you wish to know?"

"Because, at that moment I felt a kind of evolution in my thumb, and a bumblebee came out of my back. I can always tell when the moon changes, by such feelings."

At another time he had a piece of iron about two feet in length by two inches in breadth, which he assured those around him came out of his eye. Again, he brought in a land-tortoise and a rusty file, both of which he was positive "came from his back like a clap of thunder." Soon after the failure of the United States Bank of Pennsylvania, he one day had two large iron buckles which he exhibited with much enthusiasm, saying, "There, Sir; those are Nick Biddle's Bank-books—they came out of my back;" and about the same time, his attendant showed me a large collection of bones, nails, screws, buckles, horse-shoes, locks, &c., which he had collected in his rambles, and deposited under his bed. He requested that they might be sent to Peale's Museum, as remarkable curiosities, inasmuch as they all came from various portions of his body. These examples are sufficient to illustrate the peculiar mental phe-

nomenon, but the glaring absurdity, to a rational mind, of one or two others, will justify their introduction.

On one occasion, having a large stone in one hand he pointed at it with the other, saying, "There, that is Niagara Falls, and it came out of my knee." Again, having three stones, he declared with great emphasis, "Those are Thomas P. Cope's ships; (the Philadelphia and Liverpool line of packets) one is the Pocaliontas, another the Alleghany, and the third the Algonquin. They came out of my back and knee."

Judging by the dimensions of these several objects, he must have believed his body remarkably capacious; and the same idea of corporeal dimensions must be inferred from his imagined power of receiving foreign substances. The following anecdote proves that whether the moon have anything in particular to do with lunatics or not, at least one lunatic imagined that he had something to do with the moon.

On one of my morning visits, I met the young clerk in the yard of the Asylum.

"Good morning," said he, "I swallowed the moon last night."

The satellite of which he spoke was in its third quarter, and, at that moment, dimly visible in the illuminated morning sky.

"That was impossible," I answered, pointing to it, "for there it is now."

"Well; if I didn't swallow it I got it between my teeth, at any rate."

Among the most melancholy forms of delusion—some of the tragic poetry of insanity—is that in which the person believes himself to have been deprived of various portions of his body. One of the most intellectual men I have ever met in an Asylum—a melancholiac—obstinately maintained, during a period of some months, and in language remarkable for its elegance, that his brain was entirely "corroded," and, although he ate as heartily as any one around him, as-

serted most positively, that he "had no bowels." Another patient said he had no head, and his body was "all broken to flinders."

A young lady, in the greatest consternation and agony, said, "My teeth are all loose in their sockets; don't you see them shake? I have felt something in my heart give way, and my face is all crumbling to pieces." A peacock at this moment commenced its direful scream. "Ah!" she continued, "that scream is ominous of my fate, and one of the other patients has prophesied my ruin. I was born to be the greatest in Heaven or the least in Hell, and I fear the latter will be my fate."

A patient in the Retreat, near York, England, gave the following description of himself: "I have no soul; I have neither heart, liver, nor lungs, nor any thing at all in my body, nor a drop of blood in my veins. My bones are all burnt to a cinder; I have no brain, and my head is sometimes as hard as iron, and sometimes as soft as a pudding." "A fellow-patient, also a hypochondriac."—says Samuel Tuke, from whose description of the Retreat, the extract is made—"amused himself in versifying this affectingly ludicrous description in the following lines."

"A miracle, my friends! come view
A man, admit his own words true,
Who lives without a soul;
Nor liver, lungs, nor heart has he;
Yet, sometimes can as cheerful be
As if he had the whole.

His head (take his own words along)
Now hard as iron, yet, ere long,
Is soft as any jelly;
All burnt, his sinews, and his lungs;
Of his complaints not fifty tongues
Could find enough to tell ye.

Yet he who paints his likeness here,
Has just as much himself, to fear;
He's wrong from top to toe.

Ah, friends! pray help us if you can,
And make us each again a man,
That we from hence may go."

Imaginary plots against the lives of the insane, are so common as to have ceased to be a novelty. They are generally altogether fanciful, the "plotters," "assassins," &c., never making any open attempt at the destruction of him against whom it is supposed they have conspired. The reverse, however, is sometimes true.

A man who had been insane many years, was often highly excited and exasperated in the morning, by "scoundrels and murderers who came into his room in the night to pick his teeth." Even "the snakes" were combined, a hideous cabal of reptiles, against him, and hundreds of them rose from the ground, whenever he walked, so that, in order to shun them, he was obliged to be careful where he placed his feet.

Another patient frequently found it "impossible to sleep, there was so much firing of cannon." One morning he was standing in the corner of his room, crowded into as small a space as possible, and his head enveloped in a handkerchief. This was done for security against the guns of his enemies, who had "been shooting at him all night long." On being asked if they had hit him, he answered, "Only once—up there," touching the crown of his head.

One of the most painfully interesting cases of insanity I have ever known was that of a gentleman of high respectability, who had long held, with unimpeachable integrity, an important "office of honor and profit." Removed, in an active state of mania, to an Asylum some miles from the city in which he resided, he first imagined that an institution with which he had been connected was robbed and all his relatives murdered; next were concocted the most direful and fiendish plots against himself; every stranger whom he saw from his window—even the patients and attendants in the Asylum, were leagued in the fell purpose of destroy-

ing his life. In the silent watches of the night, as in the more noisy hours of day, his ears were assailed by the continual revels of imaginary conspirators, talking, laughing, and "howling like so many devils." They called him a robber, and sneeringly declared that he and his father were "nothing but rat-tats." Finally, the schemes of the ideal cabal became more extensive; they determined upon the destruction of the city; their "secret, foul, and midnight" plots would result in scenes to which those of the French revolution were as nothing, and their ultimate effect would be to "depopulate the earth."

Some of the insane imagine themselves in a paradoxical condition, being compelled "to be, to act, or to suffer," without the ability of being, acting, or suffering. A lady who was formerly my patient, frequently uttered such expressions as these—"I can't live and I can't die." "I am going to the bad place and I can't get there." Another, whose disease was of a similar character, begged to "be thrown into the ocean," where she might "float away forever," because she could "never be off the face of the earth;" yet she had an almost hydrophobial antipathy to water.

A gentleman whose delusions were somewhat analogous to those in question, related to me the following extract from his unwritten autobiography.

"When I was so young that I could neither cipher, write, nor calculate, they took me into a store, with a chain around my neck, weighed me for salt and charcoal, and told me I was'nt fit for the gallows, for heaven, or for hell. On the fourteenth of March, in the year 1414, I was killed by a fall on the ice; I died of the measles and small-pox, was poisoned and left with the dead, unburied. Being dead I can not speak; but I gave up the ghost. I broke my leg, arm, and neck, and was strangled to death by the rigging of the ship, off Staten Island."

The imaginary sufferings of this hale, hearty, and jovial

gentleman, were as diversified as those of the man in the old song, who says of himself,

"In seek of promotion,
I walked the wide ocean;
Was shipwrecked, and murdered, and sold as a slave;
O'er mountains and rivers,
Was pelted to shivers,
And found on this dry land a watery grave."

It not unfrequently happens that the melancholy insane believe their individual sins are to be visited, in retributive justice, upon all mankind. A few years since, I had a patient of this kind, who imagined that "ruin and destruction" had been brought upon the earth by his own reprehensible and guilty conduct. To him, the smoke ascending from a chimney, indicated the commencement of a general conflagration of the universe—a destiny imposed upon all created things, for the sins which he alone had committed. He was induced to assist in raking leaves; but, while thus engaged, he was firmly impressed with the idea that he was erecting a funeral pile, fatal as that of the Hindoo Suttee, upon which he was himself to suffer immolation.

The phases of insanity are as almost infinitely diversified as those of poetry. All thoughts, all feelings, all motions, all impulses, all actions recorded in the latter, have, or may have existence in the former. Infinity of time, infinity of space, infinity of thought, infinity of movement, infinity of being,—these are the attributes of either and of both. Heaven, earth, and hell; the world that is, the world that is to come, and worlds which have not been, are not, and shall never be, are open to their ideal vision. Distance becomes annihilated, immensity circumscribed to a point, eternity condensed into the momentary present, by their magic power. Theirs is a wand more potent than that of the sorceress; theirs a talisman against which nothing can prevail.

But, after all that has been written, and all that may be said, be there a similitude between insanity and poetry, or

be there not, the existence of the former is greatly to be deplored. No palliation, no specious argument, no artificial gloss can divest it of its deformity, or conceal its melancholy horrors. Beneath its sway Reason is deprived of her throne, and alienated from her empire ; the most glorious attribute of man is, for the time, destroyed ; the distinctive characteristic of our race is obliterated, and he who was "exalted to the heavens" is brought down to earth. Yet often, in its most protracted forms, when years, both many and long, have rolled away beneath its influence, when the sands in the glass of time are nearly spent, and the flame of life is flickering towards extinction, the mind rises superior to the power which has crushed it, and, like the sun at the close of a clouded day, shines forth in the brightness and beauty of its primeval lustre.

"So blessings brighten ere they take their flight."

And when this resumption of the throne of reason does not occur in life, it is a blessed consolation of the Christian's faith that the trammels of earth can not be borne beyond the grave ; that, when the "silver cord is loosed and the golden bowl is broken," all the dross that dimmed and tarnished the lustre of the soul shall be severed from that spiritual essence, and it shall stand, as stand the souls of those more fortunate in their temporal existence, before a tribunal of unerring justice, in the realm where Love, and Life, and Light, a glorious triune, eternal as the Power from which they sprang, shall obliterate the shadowed Past, in the effulgence and beatitude of the Present.

ARTICLE II.

STATISTICS OF SUICIDES IN THE UNITED STATES.

In a Letter from E. K. HUNT, M. D., of Hartford, Ct.

DR. BRIGHAM—My attention having for some time past been especially directed to the subject of suicide, curiosity, as well as a desire to ascertain with some degree of certainty, the annual number of suicides committed in this country, led me to note down the following particulars, derived from the careful examination of one newspaper, the New York Mercury, or Weekly Journal of Commerce, for a period of twelve months.

I noticed, *First* ; the number of persons committing this act.

Second ; the age of each person, at the time of committing it.

Third ; the time when it was committed.

Fourth ; residence.

Fifth ; the remote cause.

Sixth ; the proximate or immediate cause.

Seventh ; the civil condition of each.

Such remarks as occurred to me, and seemed appropriate, follow each division.

The number of suicides, most of whose names were published, amounted to one hundred and eighty-four.

Of these, one hundred and fifty-four were men ; the remaining thirty, women.

Their ages were not in many cases given. The extremes of those published, were eighty-one, and sixteen. Of the latter age, were three.

As near as could be ascertained,

In August, 16 suicides were committed.

September, 14	"	"	"
October, 12	"	"	"
November, 11	"	"	"
December, 13	"	"	"
January, 10	"	"	"
February, 14	"	"	"
March, 8	"	"	"
April, 20	"	"	"
May, 11	"	"	"
June, 17	"	"	"
July, 26	"	"	"

Total, 172

In the case of the remaining 12, the time the act was committed, was in no way referred to.

It has been found from careful observations made under the most favorable circumstances, that the warm seasons of the year are characterised by the greatest number of suicides. Without referring to authorities, it is worthy of notice that the above table confirms that view.

The quarter commencing with July, numbers 56 suicides.

That commencing with April, 48.

" " " October, 36.

" " " January, 32.

M. Guerry, an advocate in the Royal court at Paris, was induced by the calls of his profession, to make a very extended and minute investigation of this subject. His researches embraced the whole of France, and in regard to seasons, his results correspond with those just stated. To illustrate the minuteness of detail to which his investigations descended, as well as to state an interesting fact, I would observe, that he found that the greatest number of suicides were committed between the hours of four and six in the morning, and the least between two and four.

In the State of New York, 44 suicides were committed.

"	Pennsylvania,	25	"	"
"	Massachusetts,	20	"	"
"	Louisiana,	13	"	"
"	Maine,	9	"	"
"	Ohio,	7	"	"
"	Maryland,	6	"	"
"	N. Hampshire,	6	"	"
"	New Jersey,	4	"	"
"	Michigan,	4	"	"
"	Vermont,	4	"	"
"	Missouri,	4	"	"
"	Georgia,	4	"	"
"	Kentucky,	4	"	"
"	Connecticut,	3	"	"
"	Illinois,	3	"	"
"	North Carolina,	3	"	"
"	South Carolina,	2	"	"
"	Arkansas,	2	"	"
"	Mississippi,	2	"	"
"	Indiana,	1	"	"
"	Rhode Island,	1	"	"
"	Tennessee,	1	"	"
"	Alabama,	1	"	"
"	Delaware,	1	"	"
"	Long Island,	1	"	"
"	Florida,	1	"	"

In places the situation of which was not stated, 7 were committed.

Mental derangement was the cause assigned in *twenty-nine* cases.

Habitual intemperance in *nine* cases.

Depression of mind was the assigned cause in *eight*,

Domestic trouble in *four*.

Millerism, *three*.

Dissipation, *three*.

Intoxication and the temporary use of intoxicating drinks
in *four* cases.

Weariness of life in *two*.

Jealousy, *two*.

Remorse, *two*.

Dyspepsia, *one*.

Ill-health, *one*.

Seduction, *one*.

Infidelity of wife, *one*.

Murder of neighbor, *one*.

Delirium tremens, *one*.

Apprehended Insanity, *one*.

Fever, *one*.

Dread of death, *one*.

Want of employment, *one*.

Poverty, *one*.

Violent passion, *one*.

Love, *one*.

Disappointed love, *one*.

Unlawful love, *one*.

Desertion of lover, *one*.

Gambling, *one*.

Homeless orphan, *one*.

In the remaining cases, amounting to 101, no cause whatever was referred to in many instances, while in others, it was distinctly stated that no probable cause could be assigned.

In the above enumeration, I have purposely employed the language in which the accounts were given; and you will at once perceive that they are such as are assigned in the history of cases kept at Institutions for the Insane, as the causes of Insanity. Not one is here given, that is not adequate, when permitted for any considerable time, to operate upon the mind, to produce this result.

Much authority of a highly respectable character, might be adduced to show that suicide is in a great proportion of cases the result of physical disease. Proof, however, is not

wanting sufficient to satisfy your mind as to the correctness of this view.

Manner of Committing the Act.

Suicide was committed by hanging in 64 cases, of which 54 were men, and 10 women.

By drowning in 26, of which 17 were men, and 9 women.

By shooting with pistol, or gun, in 26 cases, all of which were men.

By cutting the throat in 25 cases, of which 24 were men, and 1 a woman.

By taking laudnumn in 8 cases, of which 6 were men, and 2 women.

By taking opium in 5 cases, of which 4 were men, and 1 a woman.

By taking morphine, 1 man.

By narcotic poisons, 2 men.

Stabbing with poisoned stiletto, 1 man.

By arsenic, 4; 3 women, and 1 man.

By taking prussic acid, 1 man.

By taking 100 grains corrosive sublimate, 1 man.

By opening an artery, 2; 1 man, and 1 woman.

By cutting the arm nearly off, 1 man.

By wounds and exposure, 1 woman.

By jumping from a height, 1 woman.

Total—142 men, and 29 women.

Nothing definite was stated in regard to the immediate cause of death, in the few remaining cases.

In the above list of cases, there were enumerated 8 Germans, 2 Irishmen, and one from each of the following countries: England, France, Austria, Spain, and Poland. The remainder, so far as known, were Americans.

It will be observed that a very large proportion of suicides were committed by the following methods, viz: hanging, drowning, cutting the throat, and the use of guns, and

pistols; 141 out of 184 persons having fallen victims to one or other of these modes of taking life.*

Of all these methods, hanging seems to be most frequently resorted to, by both sexes; 54 men, and 10 women, having terminated their existence in this way. Guns or pistols were employed only by men, having been used in 26 cases with fatal effect.

Why are these methods so frequently resorted to, by those who contemplate self-murder?

In the first place, it is probable that of all effectual means these are most attainable, and in many cases are selected on this account. Again; when the purpose is deliberately formed, as it sometimes is, the individual fixes upon that plan which will be most certain to accomplish his purpose. Either of the above means would be almost inevitably fatal. In the third place, the difficulty of obtaining rapidly fatal poisons; the disgust that arises at the idea of taking them; the excruciating pains which are known to follow the use of some of them, together with the means which it is also generally understood, are often employed, and sometimes with success, to remove; all unite to deter the wretched person who contemplates this awful subject from having recourse to this method of effecting his purpose.

For these and other reasons, which might be assigned, we may anticipate with some degree of confidence, that those who in the enjoyment of their liberty, contemplate self-destruction, will have come to one or other of the four methods previously mentioned for accomplishing his design.

It is generally supposed that insane persons who have a suicidal propensity, sometimes direct their attention to one or two means of accomplishing their wishes, and will not avail themselves of others when at hand. The reason for this may be, that their attention is wholly engrossed in contriving plans to effect their purpose, by their favorite method; or a horror of others which are suggested deters them; for example, in the case of women, the use of guns or pistols.

One fact in connection with this part of our subject can not be too generally known; *that where the propensity to suicide exists, no promises on the part of the person thus afflicted ought to be regarded for a moment; and that safety depends entirely on the sleepless watchfulness of the guardian or attendant.*

Too often, notwithstanding the employment of every precaution, the hearts of kindred and friends are made to bleed by the successful tact or ingenuity of the victim to this fearful propensity.

The civil condition of the 184 persons who constitute the basis of my calculations, so far as it could be ascertained, was as follows:

Married,	59
Single,	32
Widow,	1
Widower,	1
<hr/>	
Total,	93

I am far from claiming that an accurate estimate can be made from the data before us, as to the number of suicides committed throughout the country, or in any particular portion of it. We certainly have no right to infer that because one weekly newspaper has furnished a record of 184 suicides, that every other contains an equal number. Indeed the inference is legitimate that a weekly published in the largest city of the country, and containing—as does that from which my list of cases was taken—all the reading matter, excepting advertisements, of the daily for the previous six days, will contain a much larger number than those of a similar character in other respects, but published elsewhere.

Moreover, were it the fact that the above furnished an average of the number of suicides committed, as found in the weekly newspapers throughout the country, it would still be impossible to make up a correct estimate until we had ascertained the number copied from one into the other.

Notwithstanding this, however, the list before us is large enough to satisfy all, that the annual number of those who commit suicide is fearfully great.

Respectfully commending to your regard this unpleasant subject, which, in one or another of its aspects, is the occasion of much painful solicitude to those to whom the immediate guardianship of the insane is entrusted,

I remain, yours, very truly,

E. K. HUNT.

HARTFORD, Oct. 8, 1844.

NOTE BY THE EDITOR OF THE JOURNAL OF INSANITY.

It is not probable that the foregoing list of suicides embraces but a part of those annually committed in the United States. No doubt many cases were not published at all, and some that were, we presume have not been copied into the *Journal of Commerce*. Besides, those found dead, and drowned, were not included among the suicides, yet drowning is one of the most common methods of terminating life in the suicidal.

As evidence that this enumeration embraces but a part of the annual suicides in this country, we adduce the fact that as many have been committed some years in the city of New York alone, as are assigned to the whole State in the foregoing account.

The annual number of suicides in the city of New York for the last thirty-eight years, according to the Reports of the City Inspectors, is as follows :

Suicides in	1805,	26,	Suicides in	1812,	5,
" "	1806,	15,	" "	1813,	11,
" "	1807,	16,	" "	1814,	6,
" "	1808,	8,	" "	1815,	5,
" "	1809,	16,	" "	1816,	15,
" "	1810,	8,	" "	1817,	18,
" "	1811,	9,	" "	1818,	24,

Suicides in 1819,	27	Suicides in 1832,	29,
" " 1820,	15,	" " 1833,	30,
" " 1821,	16,	" " 1834,	33,
" " 1822,	13,	" " 1835,	29,
" " 1823,	18,	" " 1836,	33,
" " 1824,	19,	" " 1837,	42,
" " 1825,	14,	" " 1838,	43,
" " 1826,	29,	" " 1839,	45,
" " 1827,	23,	" " 1840,	28,
" " 1828,	22,	" " 1841,	39,
" " 1829,	33,	" " 1842,	33,
" " 1830,	29,	" " 1843,	19.
" " 1831,	23,		

The population of the city has risen since 1805, as follows:

In 1805, it was	75,770,	In 1825, it was	166,056,
" 1810, "	96,373,	" 1830, "	197,112,
" 1815, "	100,619,	" 1835, "	270 089,
" 1820, "	123,706,	" 1840, "	312,852.

The following particulars respecting suicides in other countries, and in large cities, may be interesting to many—though statistics of this kind must be very imperfect—the number given probably falling far short of those actually committed.

Number of suicides in France, during four years, was

In 1836,	2,310,	In 1838,	2,556,
" 1837,	2,413,	" 1839,	2,717.

Population of France in 1840, was 33,500,000.

According to the estimate of Mr. Farr, 1,000 persons are ascertained to commit suicide in England and Wales annually, and nearly as many more are returned as drowned.

Population of England and Wales in 1840, was 15,900,000.

NUMBER OF SUICIDES IN THE CHIEF CAPITALS OF EUROPE.

Places.	Periods.	Suicides.	Proportion to population.
Berlin, . . .	1813—1822	360	1 in 750
Copenhagen, . . .	1804—1806	100	1 " 1,000
Naples, . . .	1828	330	1 " 1,100
Hamburg, . . .	1822	59	1 " 1,800
Berlin, . . .	1799—1808	60	1 " 2,300
Paris, . . .	1836	341	1 " 2,700
Milan, . . .	1827	37	1 " 3,200
Berlin, . . .	1788—1797	35	1 " 4,500
Vienna, . . .	1829	45	1 " 6,400
Prague, . . .	1820	6	1 " 16,000
Petersburg, . . .	1831	22	1 " 21,000
London, . . .	1834	42	1 " 27,000
Naples, . . .	1826	13	1 " 173,000
Palermo, . . .	1831	2	1 " 180,000

In all countries, the suicides among men are more than twice as many as among women.

That suicides are alarmingly frequent in this country, is evident to all—and as a means of prevention, we respectfully suggest the propriety of not publishing the details of such occurrences. "No fact," says a late writer, "is better established in science, than that suicide is often committed from imitation. A single paragraph may suggest suicide to twenty persons. Some particulars of the act, or expressions, seize the imagination, and the disposition to repeat it, in a moment of morbid excitement, proves irresistible." In the justness of these remarks we concur, and commend them to the consideration of the conductors of the periodical press.

ARTICLE III.

THE IMPORTANCE OF A CORRECT PHYSIOLOGY OF THE BRAIN,
AS APPLIED TO THE ELUCIDATION OF MEDICO-LEGAL QUES-
TIONS; AND THE NECESSITY OF GREATER ACCURACY AND
MINUTENESS IN REPORTING POST MORTEM EXAMINATIONS.
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THAT some of the principles of Phrenology, if true, are not only of great practical importance in enabling us to determine from certain symptoms, more definitely, the nature and extent of many affections of the brain; but by affording a more definite idea of the natural functions of each individual part of the cerebral structure, greatly assists also in drawing rational conclusions from morbid appearances after death, can not be doubted. Perhaps there is no one thing which tends more strongly to degrade the medical profession, in the estimation of enlightened men, than the various, uncertain, and often grossly contradictory testimony given by different medical men, on the same case in our courts of justice. A great variety of cases are continually occurring, in which the testimony of physicians is required; and what other inference can be drawn from their conflicting statements and conclusions, made up ostensibly from the same facts, than that the whole is a mere system of "guessing"—"a pretended science without a single permanent and well-established principle for its foundation." For instance, in testing the validity of a will, the attending physician is called, testifies that testator while making the will, was laboring under inflammation of the brain sufficient to confine him to bed, and to render active and direct de-

pletion necessary—and further, that individuals under such circumstances, *would be likely* to retain *full possession* of their *mental* faculties,

Another of equal celebrity is called, and testifies with much apparent certainty, that a patient under such circumstances would *not* be likely to have possession of his mental faculties. A third equally entitled to confidence, comes forward and maintains that the brain is composed of a number of distinct organs, performing different functions; and that all would, therefore, depend on the particular organ or organs affected. If we suppose, as we are bound to do, that each of the witnesses is equally entitled to credit; is it not evident that no conclusion whatever can be legitimately drawn from their testimony. And yet, more contradictions than in the case supposed, are almost daily occurring before our various legal tribunals—to what then are they owing? To carelessness of observation, and want of candid investigation; or is it some radical defect or uncertainty in the science itself?

Doubtless by far the most prevalent cause, is the great carelessness and want of proper and minute investigation, on the part of the great body of physicians. Being often taught as a part of their primary education, the mental or metaphysical philosophy of the schools; and thus habituated to contemplate the mind unconnected with its physical organ, the brain; they too often enter upon, and even become eminent in the practice of their profession, without even investigating closely the connection between the mind and brain, and much less arriving at any clear and rational conclusions concerning it. But if it is true that the cortical or gray substance of the brain, is the seat of the mental operations, and the white or fibrous portion, like the nerves only transmitting in its functions; then we should infer *a priori*, that disease in these respective portions of the brain, would be accompanied by derangement of the corresponding functions. And further, if this cortical portion is again made up of as

many distinct organs as there are separate mental faculties, then we should equally expect to find disease in any one of these organs always accompanied by derangement of the corresponding faculty. And hence, we not only arrive at definite conclusions concerning the functions of different portions of the brain, but we are prepared on the appearance of certain symptoms, or the derangement of certain mental faculties, to predict the location and extent of the disease; or on the appearance of certain morbid changes after death, to determine with some degree of accuracy, the symptoms and mental disorders which must have preceded. The direct practical bearing, and the importance of these views can not be doubted. The only question then, is, whether the fundamental propositions on which they are based are in fact true? If we appeal to morbid anatomy, the two following questions meet us for a candid examination:

1st. Is there a case on record, in which morbid appearances were observed in corresponding portions of the cortical substance of the brain, in both hemispheres, when the patient had not previously manifested corresponding mental derangement?

2d. Is there a case on record in which the morbid appearances were confined exclusively to the medullary substance, in which mental derangement had been present to any considerable extent?

Having carefully examined every thing within our reach, touching the subject, we must thus far answer the first question in the negative. It must be remembered that the question is not whether lesions of greater or less extent have been found in *one* hemisphere, without mental disturbance; neither is it whether organic lesions are perceptible in the brain, in every case where death takes place during the existence of insanity. As well might we suppose that plucking out the right eye would invariably destroy vision in the left also; or that organic lesions in the lungs would

be found in every case of death, during difficult or disturbed respiration.

Destroying one eye might indeed lessen the field of vision, and so might destruction or disease of a portion, or the whole of one hemisphere of the brain, greatly lessen the strength and vigor of the mind. But has corresponding portions of the cortical substance of both hemispheres been found diseased, without derangement or destruction of some faculty of the mind? As we have already stated, we have yet been unable to find any such instance.

But it must be confessed that the subject is attended with some difficulty, on account of the ambiguity and indefiniteness, which characterize many reports of cerebral disease. Witness the following for example, taken from the *Lancet*, for Aug. 8, 1840. "A female aged sixty, had been declining in health for three or four years; and suffered occasional attacks of rheumatism. Of late her symptoms resembled those of subacute inflammation of the mucous membrane of the stomach. She vomited the blandest articles, and accompanying this, was a constant and severe headache over the right eyebrow. The headache, however, was always relieved for a time by the vomiting. But she continued to fail; and one day on being carried up stairs, her head struck with violence against the staircase. It produced no change in the symptoms—there was nothing to indicate an injury or disease of the brain, but she finally sunk, fourteen days after the blow. On dissection, the stomach was found contracted, its mucous membrane vascular, and there was a tumor adhering to the pylorus and duodenum. The membranes of the brain appeared healthy, and the left hemisphere was of its natural appearance, but on opening into the right, several ounces of coagulated blood were discovered. The walls of the cavity containing it, were of the consistency of cream. The blood had merely separated into serum and crassamentum." This case is reported as having an important bearing on Medico-Legal

investigations; but what inference can be drawn from it, beyond the simple fact that a quantity of blood was found in the right hemisphere of the brain, around which the cerebral substance was altered in structure? But the questions, whether the disease implicated those parts connected with voluntary motion, as the optic thalami, the corpora striata, &c., or those parts connected directly with the mental faculties, as the cortical or cineritious substance forming the convolutions; or whether it was confined solely to that portion of the medullary substance, which only serves as a medium of communication between a portion of the cortical substance on the surface, and the cerebro-spinal centre in the medulla-oblongata, we are left entirely in the dark.

And hence we have no data, from which to draw a single inference of value. Whether the effusion of blood was produced by the blow against the stairease, without previous disease of the cerebral structure; or came on gradually only a short time before death, in a portion of the brain, already in a state of ramollissement from previous disease, is perhaps also difficult to determine. Though the circumscribed pain in the head, the softening of the brain around the blood, together with the simple separation of that fluid into serum and crassamentum, would incline us to believe the latter was the case. The same want of precision exists in the detail of many cases related by Abercrombie, in his work on diseases of the brain.* And indeed, if we examine carefully, we shall find almost half of the cases reported in the various medical journals of the day, equally indefinite, and consequently equally valueless to the physiological inquirer. They may prove what every pathologist already knows, viz. that certain parts of the brain may be diseased, or totally destroyed, without producing mental derangement or disturbance. Or they may even prove what Prof. Sewall and other opponents of phrenological principles have asserted with so much apparent triumph, viz. that

* See pages 105, 108, 112, &c., of Abercrombie.

every part of the brain has been destroyed by disease and injury, without producing mental alienation. A fact of just as much physiological importance, as would be the assertion that ten men could be found in whom taken collectively, all the organs of external sense were destroyed, and yet, every individual of the ten, could feel, see, hear, taste, and smell.

It is true that facts form the foundation of all true science; but that foundation will only be useful and permanent, when the facts on which it rests are carefully observed, minutely recorded, and rightly arranged.—Hence, in studying the pathology of the brain, it is not enough that we ascertain, that half a pound of water has been effused; or that “there is an abscess in the right hemisphere;” or a “coagulum of blood in the left;” but we must first, if possible, rightly understand the symptoms during life, ascertaining not only that the intellect is sane, but that all the moral faculties and propensities are equally normal. And after death, we must bestow the necessary labor, to ascertain with minuteness, the precise seat and extent of the disease. If this was done by every observer, we are sure that Pathology would not long remain either barren or unfruitful in its contributions, to a correct physiology of the whole nervous tissue.

And if these remarks shall serve in any degree, to induce more care, and greater precision on the part of those who report cases of disease, the object for which they are written will be fully realized. Of the great importance, if not absolute necessity of greater accuracy and minuteness, in the detail of cases, every one will be convinced, who commences an examination of those already recorded, with the intention of drawing therefrom, any general conclusions. In the present state of our knowledge, we believe there is no case on record, contradicting the general rule, that disease in the cortical substance of the cerebral convolutions, in corresponding parts of both hemispheres, is invariably attended with derangement of some faculty or propensity of the mind. The cases which seem to militate most strong-

ly against this rule, are those of superficial ulceration of the brain, related by Abercrombie, and others. But in those cases the ulcers were confined to one hemisphere, or affected different parts of both, and were evidently of a strictly chronic and local character. And the more recent investigations of pathologists would induce us to believe that in every case where death results from Insanity, there is well marked disease of the cortical substance of the brain. Thus Mr. Davidson, house-surgeon to the Lancaster county Lunatic Asylum, "has examined with much care, the bodies of more than two hundred patients who have died in the hospital since his appointment; and the result is, that he has scarcely met with a single instance, in which traces of disease in the brain, or its membranes, was not evident.* Again, M. Foville, Calmet, Falret, and Bayle, agree in asserting that "in mental alienation, the brain invariably presents lesions which can be distinctly recognized."† And Sir Wm. C. Ellis, resident medical Superintendent of the Pauper Lunatic Asylum, at Hanwell, [Eng.] states, "that of 154 male patients, examined after death, 145 had disease very strongly marked, either in the brain or its membranes. Of the nine remaining, two were idiots from birth; one died of dysentery, another of epilepsy; the other five had not been insane more than a few months, and died of other diseases. Of the females, 67 were examined, and 62 found with disease in the brain or its membranes. Two of the other five were idiots from birth, and with one exception, the others were recent cases."‡ The present list of cases on record, would lead us to the equally important conclusion, that disease affecting the central parts of the brain, as the corpora striata, the optic thalami, and the upper portion of the medulla oblongata, invariably deranges the powers of voluntary motion

* See Combe on Mental Derangement, page 251.

† See Ibid.

‡ See American Journal Medical Sciences, page 157, for May, 1840.

and sensation. For many cases illustrating this conclusion see *American Journal of Medical Sciences*, No. 32, August 1835; and Abercrombie on the Brain.

In these cases, the disease is generally insidious in its approach, and often fatal without any other marked symptom of cerebral disease, than paralysis of some one of the extremities, and sometimes convulsions. A third conclusion of no less practical importance than the preceding, is, that disease in a part of the medullary substance, which forms the commissures, or connecting fibres between the convolutions and the central parts mentioned above, when confined to one hemisphere, is seldom, if ever characterized by either mental derangement, or disturbance of the powers of sensation or volition. And hence its existence is often unsuspected, until revealed by a post mortem examination. These cases usually, (though not always) commence with paroxysms of severe pain, generally of limited extent in some part of the head, and not unfrequently vomiting; the skin is hot and dry, the pulse either slower than natural, or small and frequent; and though there is no real mental derangement, yet the patient almost always feels an unpleasant sensation in the head, either more marked or different from what is usual in attacks of ordinary fever. Of this description, are many cases of chronic abscess, related in Abercrombie's work on the Brain. And we should place in the same class, the second case related by Prof. McNaughton, in the *American Journal of Medical Sciences*, for July, 1842. Many of these cases resemble in the prominent symptoms, mild attacks of fever; and it must be confessed that we yet possess no certain means of diagnosis. But may we not hope that a more careful observation of symptoms, will yet enable us to detect disease in this part of the cerebral substance, as well as on its surface, or in the medulla oblongata. Practitioners have been too much in the habit of considering the brain normal, so long as the intellect remained sufficiently sane to answer questions correctly, and there was neither paralysis nor convulsions;

and hence those hitherto less intelligible sensations, as pain, heaviness, dullness, vertigo, and other feelings in the head, have been too little attended to. The foregoing observations were originally suggested by an attendance on a legal process, for proving the validity of a will. And they are now published solely for the purpose of calling the attention of the profession to the important fact that reported cases of disease, are only valuable when all the circumstances are accurately and minutely detailed; and to report accurately, cases of cerebral disease, we must first study minutely, and correctly, cerebral anatomy. It is proverbial that medical science abounds in false *theories*; but we believe even a slight examination will show that *false facts* are far more numerous than theories.

ARTICLE IV.

CASES OF INSANITY—ILLUSTRATING THE IMPORTANCE OF EARLY TREATMENT IN PREVENTING SUICIDE.

WE are almost daily apprised through the papers of one or more suicides, and in most of the cases it is stated that the individual was known to be melancholy, and partially insane. The following is an instance, taken from the New York Commercial Advertiser: "The gentleman whose suicide we gave an account of yesterday, was Mr. ———. On the inquest, his brother stated that he had for some time been subject to despondency, with occasional aberration of mind, but not so much as to call for particular attention."

So frequent, indeed, are these occurrences, that it is surprising the friends of such persons do not interpose and secure these unfortunate individuals from the too often fatal consequences of their disease. Whenever the occurrence of illness or circumstances in a man's social, domestic, or other affairs, is followed by a striking change in his charac-

ter or conduct, there is reason for the apprehension of dangerous results. If he becomes reserved and melancholy; loses his affection for his family and his business; prefers to be alone; is undecided in his purposes, and restless and sleepless at night; there is indication, that immediate action in his behalf may be necessary to his safety. He is fast approaching that point where reason is often overwhelmed, or is exercised but to justify the act of self-destruction.

The only security that such persons have, is the constant care of a judicious friend, or what is still better for their recovery, a residence in a well-directed Lunatic Asylum—for usually such persons need medical treatment. When removed from home and the scenes that recall the objects of their solicitude, their minds become interested in the arrangements and associations of their new position;—other feelings are aroused into activity by the pleasurable, or perhaps more painful condition of their fellow-sufferers; suitable medical treatment is applied in cooperation with the other means, and in most cases, these persons are rescued from their perilous condition, and again restored to society and their friends.

The important truth to be inculcated is, that persons who have exhibited the above symptoms are insane; and for their own personal safety, as well as the safety of others, need restraint, and appropriate treatment.

The lives of others are sometimes in jeopardy, as the suicidal often fancy that the crime of murder is less heinous than that of suicide, and therefore seek death as the penalty of the former.

The cases introduced for illustration, are similar to the one referred to in the commencement of this article, except in the result, and exhibit the importance of early and appropriate treatment. They are selected from the Case Book of the New York State Lunatic Asylum, and are among the first on record, each individual alluded to, having now enjoyed good health for more than a year.

CASE I.

Mr. —, aged 38, was a farmer in good circumstances with small family. Had poor health for some time from dyspepsia, but gradually became melancholy, lost his interest in business, his energy and decision of character, and passed much of his time in useless regrets about his unhappy condition.

When admitted to the Asylum, he had been melancholy about eight months. During that time, he had twice attempted to commit suicide, and had frequently secreted knives with this object in view.

At other times he had thought he might procure his death by killing another person, but on being told that he would be acquitted on the ground of insanity, he relinquished this expedient.

He was calm and rational in his general conversation, and would at times appear cheerful, and even mirthful. Again he would give way to melancholy feelings, when the idea of self-destruction was constantly before his mind. He conversed with freedom on the subject of his unfortunate condition, but had no belief that his case admitted of any hope of recovery.

Gradually, by means of a combination of laxatives and tonics, and of remedies tending to restore the tone of the digestive organs—the use of the warm bath, and the change of circumstances and associates attending his removal from home and residence here—his health improved; his gloomy feelings passed away, and in about two months, he returned home in the enjoyment of his usual health, and thankful for the care that had prevented him from consummating his former suicidal intentions. In a letter received from him soon after he left, he says: “I feel it to be my duty to say to you, that no one disposed to suicide ought to be allowed to carry a silk handkerchief about him, for I now know it is a great temptation to commit the act.”

CASE II.

Mrs. —, aged 27, an amiable woman and kind mother, became insane from continued religious excitement, in connection with the doctrine of Miller, who prophesied the speedy destruction of the world. Thought she had committed the unpardonable sin, became very melancholy, restless, and sleepless, and manifested a tendency to suicide, and endeavored to cut her throat.

At this time, she conversed intelligently on many subjects; but her husband becoming alarmed at her condition, brought her to the Asylum, where she soon improved in bodily health, her mind became calm, and she soon returned to her family perfectly well. The medicines used were extract of conium and carbonate of iron, together with sulphate of morphine, the latter in sufficient doses to procure sleep. The morphine in fact appeared to cure her, as for a short time it was omitted, and she became worse.

CASE III.

Mr. —, aged 34, single. Been insane but a few days when admitted. Was a very worthy man, and member of the Methodist church. Had poor health for some time, became very nervous, sleepless, and finally insane, without any very obvious cause. He had refused to take food with the view of starving himself; and was otherwise inclined to suicide. Declared to his friends when they left him, that although he had thus far been prevented from effecting his purpose, yet that he was resolved to destroy his life if possible. He used the warm bath several times, and took laxatives, as he was costive, and was put on the use of sulphate of morphine to produce sleep. He soon began to improve, and left us in about three months entirely well.

The prominent symptoms in this, as in the preceding cases, was extreme depression of the feelings, without manifest delusion of the intellect. Change of scene and associates,

together with quieting remedies, were the means of affecting his restoration.

CASE IV.

Miss —, aged 40. Had been at service as a housekeeper, and by hard labor for several years accumulated \$150, which she sent to a sister in England. Her sister did not receive the money; she supposed it to be lost, and this so operated upon her mind that she became deranged. At times appeared quite rational, and then would again relapse into an anxious, timid state of mind. Thought that murderers were pursuing her; that she was to be burned or cut in pieces, to avoid which she attempted to destroy her own life by cutting her throat. So strong indeed did this determination continue, that she afterwards repeatedly tore open the wound of her neck, and was brought to the Asylum before the wound was healed. By great caution, she was prevented from injuring herself while here, and returned home in about four months entirely well. After she began to convalesce, the money was returned from the London post-office to Washington, from where she obtained it.

The warm bath, laxatives and tonics, compound tincture of bark, and wine, were the only remedies used.

CASE V.

Mr —, aged 40, a farmer, married, and a very worthy, intelligent, and industrious man, became much disturbed in mind while attending a protracted religious meeting. For a short time he was quite happy in mind, but soon became melancholy, and despaired of his salvation. He continued in this state for four or five months before he came to the Asylum, much of the time melancholy, with no disposition to attend to business, or to labor, and says that all feeling and affection for his family and friends have left him. At times he was disposed to suicide, and his friends becoming fearful in this respect, placed him under our charge.

He appeared to be dyspeptic, and to have some biliary derangement, and we put him upon a slight mercurial course for a short time, with laxatives and warm bathing. This was followed by the extract of conium and iron, with elixir proprietatis, and he soon began to recover his health and spirits, to eat and sleep well, and left the Asylum in perfect health in about three months. He has now for more than a year enjoyed good health and spirits, and carried on his business with ability and cheerfulness.

CASE VI.

Miss —, aged 20, single. From much attention to religion during a revival, became nervous and sleepless. Complained of a heavy pressure on her head, and had disturbed dreams. Though accustomed to labor, she ceased to be industrious, and to take any interest in her usual domestic duties. She also lost flesh, became melancholy, said she should never be any better, that the effort of thinking distressed her head. She was bled and blistered and took cathartic medicines at home, but without any relief. Her melancholy increasing, her friends became apprehensive of her committing suicide, as she said she did not wish to live, —and therefore brought her to the Asylum.

She here soon began to amend, on the use of the warm bath, laxatives, and the extract of conium and iron, together with morphine at night to produce sleep. In about two months she regained her health and spirits, and soon after left the Asylum in perfect health.

We might adduce very many more instances, but we have referred to a sufficient number to exhibit the advantages of early treatment. In all, there was but little mental derangement, but sufficient to alarm their friends, who by adopting the course they did, prevented, we apprehend, dangerous results.

The course pursued here with those who are disposed to suicide, consists in constant watchfulness both night and

day, the removal from the apartments of every thing likely to tempt them, or to make them think of committing the act. No patient is allowed a razor, the knives and forks are counted after each meal, and at night those that we believe are strongly suicidal are either placed in rooms where there are no means by which they can accomplish their object, and the watchman is directed to give especial attention to them, or several are placed in one large room in which an attendant sleeps.

We also exert ourselves to divert their minds by exercise, labor, or amusements, and to remove any bodily disorder that may exist.

ARTICLE V.

MILLERISM.

By "Millerism" is understood the religious doctrine of the immediate destruction of the world,—which has been extensively taught in this country by Mr. Miller and others, for two or three years past.

We do not intend to give a history of it, or to show that it is but the revival of a delusion which has often prevailed before, to the great injury of the community. The evil results from its recent promulgation are known to all, for we have scarcely seen a newspaper for some months past but contains accounts of suicides and insanity produced by it.

Before us is a paper from the interior of this State, published in November, which says, "Our exchange papers are filled with the most appalling accounts of the Miller delusion. We hear of suicides, insanity, and every species of folly." Another, a Boston paper, makes a similar remark and says, "One lady and one gentleman, belonging to this city, were committed to the Insane Hospital last week from the influence of this horrible delusion. The man cut his throat but

was stopped before he severed the large blood vessels. Another man cut his throat from the same cause, producing instant death." Like accounts we find in the Connecticut, Philadelphia, Baltimore, and other papers. To this we might add that we have seen a considerable number of individuals who became deranged from attending upon the preaching of this doctrine, most of whom have recovered, though we have some now under our care whom we consider incurable, and have admitted *two* deplorable cases within a few days.

By looking at the Reports of the Lunatic Hospitals in the northern States, we notice that into three of them, *thirty-two* patients were received during the last year, whose insanity was attributed to *Millerism*.

Allowing something for exaggeration and mistakes in the accounts of the evils that have resulted from the inculcation of this doctrine, it must be evident to all, that they are alarming. But in our opinion the country has as yet seen only a small part of the evils this doctrine has produced. Thousands who have not yet become deranged, have had their health impaired to such a degree as to unfit them for the duties of life forever; and especially is this the case with females. The nervous system of many of those who have been kept in a state of excitement and alarm for months, has received a shock that will predispose them to all the various and distressing forms of nervous disease and to insanity, and will also render their offspring born hereafter, liable to the same.

We have no hesitation in saying that, in our opinion, the prevalence of the yellow fever or of the cholera has never proved so great a calamity to this country as will the doctrine alluded to.

This doctrine for the present, we presume is dead, and probably will not soon be revived;—but let us inquire if there is no *improvement* to be made of it, and if there can not be some measures adopted to prevent the spread of equally injurious though dissimilar delusions hereafter.

The prevalence of one such delusion prepares the way

for others. We must therefore expect them, and those who wish well to the community ought to strive to prevent their being extensively injurious.

Such delusions many have hoped and believed, belonged only to the dark ages of the world, or spread only among the illiterate and ignorant. But such is not exactly correct, for many intelligent and well-disposed persons embraced Millerism. In fact, we believe for the most part, the promulgators and believers of this doctrine were sincere and pious people. We entirely acquit them of any bad intentions. In fact, such *moral epidemics* appear always to spread, as was remarked in the last number of this journal, "without aid from any of the vices that degrade our social nature, and independent of any ideas of temporal interest."

But what can be done to prevent the occasional recurrence and spread of these *epidemic or contagious monomanias*?—for such they in fact are.

Reasoning with those thus affected is of no use. In fact, we were assured by one of the believers in the late delusions, that according to his observation, it but tended to confirm them. They are monomaniacs, and the more their attention is directed to the subject of their delusions by reasoning with them, the more is their *diseased faith* increased. We do not believe that much, if any, good has resulted from the numerous sermons and tracts that have been published exhibiting most clearly the calculations and predictions of Mr. Miller to be erroneous.

We therefore recommend the following course; and we address ourselves particularly to the heads of families, and to the religious portion of the community.

1st. Do not go to *hear* any new, absurd and exciting doctrine taught, and keep away all those over whom you have influence. This need not and should not hinder you from obtaining a knowledge of all new truths and new doctrines; for such are in this country immediately published. Read about them if you wish, but do not go to *see* and *hear*—*to swell the throng of gazers and listeners*, for as has been

said, such things spread chiefly by *contagion* and *imitation*.

You would keep yourselves and would keep others under your control from hearing lectures of an irreligious character, and directly intended to inculcate vice, or to injure the health. Take the same course as regards new, absurd, and exciting doctrines. Read about them, as we have said, if you choose, but do not run after them, nor make them the subject of conversation.

Thousands of printed tracts upon Millerism, scattered through the country, would have done no harm, if there had been no *preaching* of the doctrine,—*no nightly meetings and collecting in crowds to hear and see*.

In connection with this subject, we beg very respectfully, to suggest to all religious denominations, the propriety of lessening the number and frequency of protracted religious meetings, and especially of those held in the evening and night. We are confident, that although some good results from them, that very much evil does also. They prepare many to entertain the delusions referred to, by creating an excitement bordering on disease, and unfitting the mind to contemplate important subjects calmly. They also seriously impair the health of the clergy, and unfit them for other duties. We ourselves may be more sensitive upon this subject than others, as we live in the midst of many, who, a few years since, were among the most worthy and pious of the land, and who are now and probably will be while they live, tenants of a Lunatic Asylum. According to our observation, the greatest number of such cases occur among those who have long been pious, but who having become excited, agitated, and worn down by attendance, week after week, on nightly religious meetings, until their health became impaired; they then began to doubt their own salvation, and finally despaired of it, and becoming decidedly deranged, were conveyed by their beloved friends to our care, and often to prevent self-destruction.

These few hints we have thrown out with all candor, and hope they will be so received. While we would carefully

avoid saying any thing that might hinder the spread of the truths of the Bible, or the conversion of a single soul, we feel it to be our duty to call attention to methods of attempting to extend religious doctrines which we believe are not unfrequently productive of disease, madness, and death.

ARTICLE VI.

MEDICAL ASSOCIATION. MEETING OF THE ASSOCIATION OF THE MEDICAL SUPERINTENDENTS OF AMERICAN INSTITUTIONS FOR THE INSANE.

THIS Association held its first session at Philadelphia, in October last. Thirteen Asylums were represented. Although no method of proceeding was arranged before the members assembled, yet they immediately entered upon the transaction of business, and were actively engaged four days in discussing subjects relating to insanity and the welfare of the insane.

Immediately after organizing, a variety of subjects were proposed for the consideration of the Association, by the different members, and a committee was appointed to select from them such as they deemed important for the Convention to discuss.

The subjects and committees will be found in the official account which follows.

Time did not allow of the consideration of each of the subjects proposed, but the following were taken up, and each member gave his views respecting them :

- 1st. On the Moral Treatment of Insanity.
- 2d. On the Medical Treatment.
- 3d. On the Jurisprudence of Insanity.
- 4th. On the Statistics of Insanity.
- 5th. On the Construction of Hospitals for the Insane.

From the committees to which these subjects were re-

ferred, brief written reports were made, preliminary to more extended ones at a future meeting, when all the committees are expected to report.

The members of the Association accepted the polite invitation of Dr. Kirkbride to visit the Pennsylvania Hospital for the Insane under his charge, and were much gratified by the examination of this excellent establishment. It is, to say the least, as complete and well-ordered an Asylum for the Insane, as we have ever seen, and one of which, not only Pennsylvania, but our country has reason to be proud. We believe it will favorably compare with the best of any country. To the worthy Superintendent of the establishment the members of the Association were much indebted for the great pleasure they derived from their short sojourn in Philadelphia.

In compliance with the kind invitation of the Inspectors of the *Eastern State Penitentiary of Pennsylvania*, they visited and briefly inspected with most lively interest, this celebrated establishment. The subject of Insanity in prisons, is one of great and growing importance, and a committee was appointed on this subject, from which we may expect a report of facts, so far as they can be had, of the influence of the different systems of prison discipline in causing insanity, and also as to other causes of insanity in prisons.

On the whole, we believe we but express the opinion of every member of the Association, that this, their first meeting, was far more interesting and profitable than they anticipated, and the only regret in relation to it was, that it could not consistently with the engagements of many, have been of longer duration.—EDITOR OF THE JOURNAL OF INSANITY.

The following is the official account of the proceedings of the Association.

At a meeting of a number of the Medical Superintendents and Physicians of Hospitals and Asylums for the Insane in the United States, convened at Jones' Hotel, in the city of

Philadelphia, on the 16th of October, 1844, SAMUEL B. WOODWARD, M. D., of the Massachusetts State Lunatic Hospital, was appointed President; Samuel White, M. D., of the Hudson Lunatic Asylum, Vice-President; and Thomas S. Kirkbride, M. D., of the Pennsylvania Hospital for the Insane, Secretary and Treasurer.

On motion, a committee was appointed, to designate the names and stations of those gentlemen who were present and entitled to seats as members of the Convention, who reported the following, viz :

Dr. Samuel B. Woodward, of the Massachusetts State Lunatic Hospital, at Worcester.

Dr. Isaac Ray, of the Maine Insane Hospital, at Augusta.

Dr. Luther V. Bell, of the McLean Asylum for the Insane, Somerville, Mass.

Dr. C. H. Stedman, of the Boston Lunatic Asylum.

Dr. N. Cutter, of the Pepperell Private Asylum, Mass.

Dr. John S. Butler, of the Connecticut Retreat, at Hartford, Conn.

Dr. Amariah Brigham, of the New York State Lunatic Asylum, at Utica.

Dr. Samuel White, of the Hudson Lunatic Asylum, at Hudson, N. Y.

Dr. Pliny Earle, of the Bloomingdale Asylum, N. Y.

Dr. Thomas S. Kirkbride, of the Pennsylvania Hospital for the Insane, at Philadelphia.

Dr. William M. Awl, of the Ohio Lunatic Asylum, at Columbus.

Dr. Francis T. Stribling, of the Western Asylum of Virginia, at Staunton.

Dr. John M. Galt, of the Eastern Asylum of Virginia, at Williamsburgh.

On motion, a committee was appointed to prepare business for the action of the Convention; who proposed the reference of a number of important subjects to appropriate committees, to report at a future meeting, which suggestion was

adopted by the Convention, and the following committees appointed, viz :

1. On the moral treatment of Insanity,—Drs. Brigham, Cutter, Stribling.
2. On the medical treatment of Insanity,—Drs. Woodward, Awl, Bell.
3. On restraint and restraining apparatus,—Drs. Bell, Ray, Stedman.
4. On the construction of Hospitals for the Insane,—Awl, White, Bell, Butler, Galt, Ray.
5. On the Jurisprudence of Insanity,—Ray, Stribling, Stedman.
6. On the prevention of suicide,—Butler, Kirkbride, Earle.
7. On the organization of Hospitals for the Insane and on a Manual for attendants,—Kirkbride, Brigham, Galt.
8. On the Statistics of Insanity,—Earle, Ray, Awl.
9. On the support of the Pauper Insane,—Stribling, Bell, Ray.
10. On Asylums for idiots and the demented,—Brigham, Awl, White.
11. On Chapels and Chaplains in Insane Hospitals,—Butler, White, Stedman.
12. On post-mortem examinations,—Kirkbride, Stedman, Galt.
13. On comparative advantages of treatment in Hospitals and in private practice,—White, Ray, Butler.
14. On Asylums for colored persons,—Galt, Awl, Stribling.
15. On the proper provision for insane prisoners,—Brigham, Bell, Earle.
16. On the causes and prevention of Insanity,—Stribling, Kirkbride, Brigham.

The various subjects, referred to the different committees, were freely discussed by the members of the Convention, and partial reports received from several, which were accepted, and all the committees continued, to report in full at the next meeting.

The Committee on Statistics, recommended that in future the following subjects should be made matter of record in the different Institutions, viz:—the monthly number of admissions; discharges and deaths of each sex; with the mental condition in regard to recovery of those discharged; the civil condition of the patients, and their ages at the time of the first attack of insanity, as well as on admission. Not feeling prepared to urge uniformity in other respects, at this time, they would nevertheless cordially encourage the investigation of any other topic which may be suggested to individual minds, as of utility to the general cause in which we are engaged.

The following Resolutions were adopted by the Association:

Resolved, That the Medical Superintendents of the Institutions for the Insane in the United States, be requested to have their Annual Reports published in octavo form, and of the size generally adopted.

On motion, Resolved, That the title of this body shall in future be, "The Association of Medical Superintendents of American Institutions for the Insane."

Resolved, That the Medical Superintendents of the various incorporated or other legally constituted Institutions for the Insane, now existing, or which may be commenced prior to the next meeting, be, and hereby are, elected members of this Association.

Resolved, That any member or members of this Association who may be in Europe at the time of the meeting of the Convention of the Physicians to the Institutions for the Insane in Great Britain, be authorized to represent this body at that meeting, and that the President and Secretary furnish the proper credentials.

Resolved, That the thanks of this Association be presented, through the Secretary, to the Prison Discipline Society of Philadelphia, and to the medical gentlemen of the same city, for their polite attention to the members of the Association during its present session.

Resolved, That an abstract of the proceedings of the Association be published in the *American Journal of Insanity*, and in the *American Journal of the Medical Sciences*.

The Association continued its sessions till the evening of the 20th of October, and then adjourned, to meet in the city of Washington on the 2d Monday of May, 1846.

By order of the Association.

THOMAS S. KIRKBRIDE, Secretary

ARTICLE VII.

MEDICAL JURISPRUDENCE OF INSANITY.

REPORT of the trial of Abner Rogers, Jr., indicted for the murder of Charles Lincoln, Jr., late Warden of the Massachusetts State Prison; before the Supreme Judicial Court of Massachusetts; holden at Boston, on Tuesday, January 30, 1844. By GEORGE TYLER BIGELOW, and GEORGE BEMIS, Esqs., Counsel for the Defendant. Boston, Charles C. Little and James Brown, 1844: 8 vo. pp. 286.

THE case of Rogers, is one of much interest to the Medical and Legal professions, from its bearing on the subject of the Medical Jurisprudence of insanity; and it is hoped that the following synopsis of the facts may prove useful, by directing attention to this important subject.

Present—Chief Justice Shaw, and Judges Wilde and Dewey.

Samuel D. Parker, Esq., the Attorney General, produced and read the conviction and sentence of Abner Rogers, Jr. as a "second comer," in the State Prison; by which it appeared that Rogers was convicted and sentenced in March, 1833, for having counterfeit money in his possession, with intent, &c., to two years hard labor in the State prison; and again, in 1838, for burglary and theft, to five years imprisonment. As a "second comer," under these two sentences, was again sentenced at the Municipal Court for the city of Boston, at the March Term, 1843, to six months

additional confinement in the State prison, which last sentence he was undergoing at the time of the homicide.

On Thursday, the 15th of June, in the afternoon, Mr. Lincoln, the warden, came into the shoe-shop of the prison, where Rogers was employed, in company with a stranger.

Immediately after his entrance, and while engaged in conversation with one of the prisoners, Rogers passed across the room, took a knife from another bench, with which he approached the warden, and inflicted three wounds in quick succession; one in the small of the back, one in the back under the shoulder-blade, and another in the neck.

Without uttering a word, the warden fell into the arms of a bystander, and expired.

By the testimony of Dr. William J. Walker, physician of the prison, who made a post mortem examination of the body, it appeared that the wound in the small of the back, was slight; that the wounds under the shoulder-blade, and in the neck, were very severe; the latter, dividing the carotid artery, and injuring the windpipe.

The indictment charged the prisoner with the crime of murder, and the Attorney General stated, that in regard to the various particulars alleged, he was prepared with testimony, to establish his guilt; but as the act of killing, and the manner of its accomplishment, was admitted by prisoner's counsel, the testimony relating to these points is omitted in this account.

The Attorney General farther stated to the jury, that the case depended upon their decision of the single question—

Was Abner Rogers, Jr., an accountable moral agent at the time of the homicide?

To establish this point, Dr. Walker was recalled, and stated that he had known the prisoner for a number of years, and that he saw him on the morning of the homicide, when he came to the hospital for examination.

All applicants for medical treatment, come to the hospital, together, to see the physician. Rogers was among the number, on the 15th of June. He walked steadily to his

seat in a quiet manner. When his turn came, he passed the door of my room in the same quiet manner toward me. I asked him what was the matter? He threw himself into gesticulations at once, put his hands up to the side of his head, and said—"I am in great distress here, I am in pain all over, and feel as if I could not govern my mind." I said to him, I understand this. If you will do your part toward meriting kind treatment, you will receive it; but if you do not, you can not receive it. He became collected immediately, was attentive to my advice, and went quietly away. After seeing me, he was sent back to the shop. My prescription, as written in the book for him, was, "Keep at work."

Between the 1st of February, 1843, and the day of the homicide, the prisoner had presented himself at the hospital as an applicant for medical treatment, twelve times; but on two occasions only, had he received any medicine. At one time liquorice was prescribed, and the other, two bread pills. I am satisfied that he was of perfectly sound mind on the 15th of June, and that he came to deceive me.

Dr. Walker farther stated that he never had any conversation with the prisoner, except when he came to the hospital; that he did not feel his pulse, or examine his tongue on the morning of the fifteenth of June, and that he had not heard that he was insane, or pretended to be, prior to that time.

The defense claimed, that Rogers was insane and irresponsible at the time of the homicide; and therefore, should be excused from the penalty of the crime of murder.

It was shown by the defense, that Rogers' general conduct had been as good as other prisoners, until within a few days of the homicide.

On Monday night, the 12th of June, he was noisy in his cell—repeated expressions of terror, as, "I shall die! I shall die!" &c. Tuesday, the 13th, appeared much agitated, and said that he was told by voices overhead, that the popo-game was to be played on him; that checkerberry was put in his food, and that he must hold his head down and sweat

it off. On Wednesday, the 14th, he repeatedly spoke of voices informing him that he was to be shut up by the warden,—of the popo-game the officers were playing on him; and appeared very anxious about the result. At night was very noisy in his cell, for which he was showered the next morning.

Thursday, the day of the homicide, Rogers seemed agitated and restless; did not keep at work regularly, but would stop, hold his head down, and appeared to be in a study.

An officer of the prison informed the warden that he believed Rogers' to be insane; to which he replied, that it would not do to admit it, for fear of the effect on other prisoners.

In the afternoon he became still more excited, and repeatedly requested persons to see the warden and get him released from punishment. Although he was as often assured that no punishment was intended for him, yet it had little influence in quieting his fears, and he would immediately repeat the same request.

Between four and five o'clock in the afternoon, he went to the contractor of the shop, knelt down, and implored him to see the warden, and get him excused from punishment. At that time, his voice trembled, his hands were clasped, and he appeared in great agony. He was told to return to his work, which he did.

In a few minutes after this, Mr. Lincoln came into the room, when the fatal blows were given.

By the testimony of Abner Rogers, Sen., and other relatives, it appeared that the prisoner had fits in his infancy, that continued until he was six or seven years old; that he had been subject to turns of wakefulness at night, when he would get up and walk his room for hours in a high state of alarm. He also had one brother who was imbecile, another who had fits; and many distant relatives, who had either been insane, or extremely nervous.

On Friday, the day after the homicide, the Rev. Louis Dwight, Secretary of the Prison Discipline Society, called

to see the family of the deceased warden, and also saw the prisoner, whose appearance he thought very singular, and indicative of mental disorder. He therefore called on Dr. Bell, and induced him to visit him in the prison. The state of the prisoner's mind is fully detailed by Dr. Bell, who saw him repeatedly, and from whose testimony, as well as that of Drs. Woodward and Ray, who attended the trial, copious extracts are given. The testimony of Mr. Dwight describes the same, or similar symptoms as that of Dr. Bell, and is therefore omitted.

It may be remarked, however, that much credit is due to him, for his sagacity in perceiving Rogers' mental state, and also, for his benevolent efforts in his behalf, before, and during the trial.

Dr. Bell, testified ;—I am Superintendent and Physician of the McLean Asylum, and have been such seven years and upwards. I went to see the prisoner, Rogers, at the solicitation of the Rev. Mr. Dwight, on Saturday morning, the 17th, at an early hour. I had no previous knowledge of the defendant. After some delay at the prison, we were invited by the deputy-warden and chaplain to go to his cell. The deputy-warden unlocked the door, and we heard a momentary outcry, indicative of fear and affright. It seemed like that of a person just roused from sleep, and I satisfied myself that this was the case. The conversation at first was between him and Mr. Curtis, the chaplain, about sending for his father. His manner during this, was calm, composed and natural. Mr. Dwight I think, then asked him why he killed Mr. Lincoln? Upon this subject, he began at once a strain of incoherent and wild remarks, showing plainly, that his was a case of real, or highly simulated, insanity. These he continued until I designedly turned the conversation to other subjects. His detail related to certain voices which he had heard at various times, and from several of his fellow convicts; and which announced to him, that he was to be the object of the injurious treatment or influences of the warden. The warden had learned from Mr. Curtis, as

I gathered it, a knowledge of the popo-game, which Mr. Curtis had himself brought from the Auburn prison, and this was to be practiced upon *him*. The warden was also going to make another injurious attempt upon him, by putting checkerberry into his food. I asked him to explain what he meant by the popo-game. He replied, that they drove you round and round your cell; that he had stood it three nights, but that it would be impossible for him to hold out twenty-four hours longer.

I asked him what he meant by *checkerberry*? whether it was the common evergreen that grows in the woods? He said it wasn't *that*, but something that set your brain in a whirl in a moment. He said that these voices came to him, principally, from the top of his cell; some of them were in the language of reproach; as, "damn you, they'll kill you!" others were commiserative; as, "Rogers you have got to die"—"you'll never get out of prison until you are carried out feet foremost." When the conversation was turned to other subjects, he conversed naturally in relation to them, showing no disposition to recur to these troubles. I counted his pulse twice at this interview, and found it over one hundred at each time. His tongue was slightly coated, his head cool, face shrunken, and no intolerance of light in the somewhat dark place where we were.

When he began on the popo-game and the injuries practiced on him, his manner was exceedingly rapid, repeating sometimes three or four times with great volubility and rapidity, such phrases as, "tread up"—"tread up"—"damn you, they'll kill you;" this, spoken with a loud voice, and great intensity. This interview continued one hour and a quarter.

I saw him again the Tuesday following, the 20th. His general manner and appearance were about the same. But there was a very considerable difference in his manner of treating these imaginary communications. His conversation was at first natural and calm. When it turned on the subject of the game, he resumed his old rapidity, but every

now and then, threw in a sentence like this, "Well now ; I suppose there wasn't anything in all this ;" or, "the devil had put these things into my imaginntion." His pulse at this interview was about one hundred. On turning the conversation to other points, he talked freely, and with propriety, making no allusion to the subject of the voices, which was not again referred to, at this interview.

Friday of the same week, the 23d, I saw him again, and let him know who I was, and the object of my visits ; that I came to ascertain the state of his mind. I told him this, to see if he would affect any different symptoms, or exaggerate those he had already shown. His conversation was essentially the same as before : not introducing the subject of these voices himself, and explaining them as having been merely his own imaginations, or put into his head by the devil. I tried to induce him to treat them as realities, by speaking of them as such myself ; but could not succeed. I would say to him, "When you heard Cole say" thus and so. He would reply, "I don't suppose there was any thing at all in that." He once said that he still thought his life in danger. His pulse at this time was one hundred. Dr. Bell saw the prisoner twice after this, at which times, he spoke of the voices only when questioned.

At the first interview I had with him, he gave an account of trying to sweat the checkerberry out of him by hanging his head over the bed ; and of his distress in finding the blood rushing up from his heart to his head. The first three interviews were from an hour and a quarter, to an hour and a half, each. The two last, less protracted.

On Saturday, he said, if he had killed Mr. Lincoln, as it was said he had, it was because this popo-game had been played upon him.

I have attended the trial and heard all the evidence that has been given in this case. As to my opinion. At the time of commencing these investigations, and until I came into court, I knew nothing of the opinions of others. I had

no impression upon my mind at the time of going to the prison, but that the act was a willful murder.

Judging from my observations alone, I have come to the conclusion, that the case is one of real, and not simulated, insanity. That the defendant was laboring under that species of insanity, which is accompanied with a belief of hearing false voices, or hallucination.

The great mass of evidence which I have since heard, supposing it to be true, corroborates my first opinion; and I have heard but few things inconsistent with it. My reasons for my opinion are: that the form of insanity, with which this individual appeared to be afflicted, is one not generally recognized as insanity in the world at large, and would hardly be attempted by one competent to feign it, so likely would it be to fall short of its object,—that of convincing people that a person is insane who only hears false voices.

Yet the form of insanity is one well known and understood, and not unfrequently met with, by those who have the care of the insane. The delineation of it by this man, if it were feigned, was consistent, and not mingled with any symptoms which do not belong to this type of disease.

The communications reached him solely through one of the senses—that of hearing; and he never pretended that any other was affected. I have never known this form of insanity simulated.

The probabilities of a lucid interval in this case, between the time of the occurrence of the facts testified to immediately preceding the homicide, and the homicidal act, are very small. I should consider that if an outbreak had occurred under the circumstances here stated, it would evidence an uncontrollable impulse to violence. It is a well-settled fact, that after a paroxysm of violence, the insane appear comparatively calm and tranquil.

Dr. Bell here stated a case, illustrative of the last observation, and of the transitory character of the disease in some instances. A young man, who had been under his care,

killed his father in a paroxysm of insanity, supposing he was the devil.

The young man for a short time previous to the act, had shown some slight symptoms of depression, or mental alienation, but nothing of an alarming character.

One day his father invited him to go out and work at making hay. While so engaged, as the father was stooping to go through a pair of bars, the son struck him over the head with repeated blows of a pitch-fork, and killed him.

No legal proceedings were had against him. But being brought to the hospital immediately after. (within a week) he then appeared calm, recognized his delusion, and never showed signs of insanity afterwards.

Dr. Bell presented many other interesting illustrations and remarks, which are here omitted.

(In answer to a question from counsel for defendant.)—I consider the present as a case of positive and decided disease.

Samuel B. Woodward, testified:—I am Superintendent of the State Lunatic Hospital at Worcester, and have been so upwards of eleven years. Have been Visiting Physician and Director to the Lunatic Retreat of Hartford for ten years; and six years was Physician of the Connecticut State Prison. In the course of my experience, I have had upwards of two thousand cases of insanity, more or less under my charge, and have attended many others, besides.

I have attended during this trial, and heard all, or nearly all the testimony which has been given.

Taking the facts testified to, to be true, I am of opinion that the prisoner was insane at the time of the homicide. I think his case would generally be considered one of monomania arising from hallucinations.

My reasons for this opinion are, that in the first place, the form of the insanity is one very difficult of simulation, and but very little known in the community. Then, as shown in the prisoner's symptoms, was very coincident in all its bearings with the cases which we have; very much

so. I have never known or heard of this form of insanity being simulated.

The calmness of the defendant after the act, coincides with common experience. The outbreak of an insane person seems a safety-valve by which to let off his accumulated excitement.

The outbreak or apparent commencement of the disorder, is frequently abrupt, and instantaneous. The other faculties of the mind than those affected, may remain comparatively vigorous. Cases of as short duration as the present, are not infrequent, though they can hardly be called common.

(Interesting cases illustrative of this, and other points, were mentioned by Dr. Woodward during the examination.)

It is not uncommon for the insane, or those whose delusion consists in hearing false voices, to have a passing consciousness of their delusion, and yet, immediately after, recur to the same delusion.

My view of this case is, that Rogers, seeing Mr. Lincoln enter with a stranger, and imagining that his time had come for punishment, felt an irresistible impulse to the homicidal act. My experience would lead me to think that all his thoughts were engrossed by this one idea of punishment, and that his other controlling motives, for the time being, ceased to act.

Isaac Ray, testified;—I am Superintendent of the Maine State Hospital; have been such for about three years past. In that capacity I have had considerable experience in cases of insanity, and have otherwise devoted a good deal of attention to the study of the subject, particularly to its medical jurisprudence. I am author of the work on the Medical Jurisprudence of Insanity, bearing my name.

I have attended during this trial, and heard all the testimony which has been given.

Taking that to be true, I believe the defendant was insane at the time of the homicide. I have not heard a single fact

testified to in regard to him, during the week of the homicide, which I consider incompatible with his insanity.

In regard to the reasons for my opinion, I can say but little different from what has already been said by Drs. Bell, and Woodward. One other fact in addition to what was said by them, struck me forcibly; that there seemed to be no constant effort on his part to convey the impression that he was insane. In regard to the physical symptoms, I should say that these showed that something was the matter with the man. The state of his pulse, his coated tongue, and shrunken features, plainly showed that he was diseased in some way.

I think I never saw, heard, or read, of a case of simulation of this kind. It would be extremely difficult to counterfeit it so as not to be detected.

Charge of Chief Justice Shaw to the Jury.

After some preliminary remarks on the general object of punishment by law, he said:—

In order to constitute a crime, a man must have intelligence and capacity enough to have a criminal intent and purpose; and if his reason and mental powers are either so deficient that he has no will, no conscience or controlling mental powers, or if through the overwhelming violence of mental disease, his intellectual power is for the time obliterated, he is not a responsible agent, and is not punishable for criminal acts.

If it is proved to the satisfaction of the jury, that the mind of the accused was in a diseased and unsound state, the question will be, whether the disease existed to so high a degree, that for the time being, it overwhelmed the reason, conscience, and judgment, and whether the prisoner in committing the homicide, acted from an irresistible and uncontrollable impulse; if so, then the act was not the act of a voluntary agent, but the involuntary act of the body, without the concurrence of a mind directing it.

The character of the mental disease relied upon to excuse the accused in this case, is partial insanity, consisting of

melancholy, accompanied by delusion. The conduct may be in many respects regular, the mind acute, and the conduct apparently governed by the rules of propriety, and at the same time there may be insane delusion by which the mind is perverted. The most common of these cases is that of monomania, when the mind broods over *one idea*, and can not be reasoned out of it. This may operate as an excuse for a criminal act in one of two modes. Either the delusion is such that the person under its influence has a real or firm belief of some fact, not true in itself, but which if it were true, would excuse his act; as where the belief is, that the party killed had an immediate design upon his life, and under that belief the insane man killed him in supposed self-defense. A common instance is when he fully believes that the act he is doing, is done by the immediate command of God, and he acts under the delusive but sincere belief that what he is doing is by the command of a superior power, which supersedes all human laws, and the laws of nature. Or 2d, this state of delusion indicates to an experienced person, that the mind is in a diseased state, that the known tendency of that diseased state of the mind is to break out into sudden paroxysms of violence, venting itself in acts of homicide, or other acts of violence toward friend or foe indiscriminately, so that although there were no previous indications of violence, yet the subsequent acts, connecting itself with the previous symptoms and indications, will enable an experienced person to say, that the outbreak was of such a character, that, for the time being, it must have overborne memory and reason; that the act was the result of the disease, and not of a mind capable of choosing; in short that it was the result of uncontrollable impulse, and not of a person acted upon by motives, and governed by the will.

The questions, then, in the present case, will be these:

- 1st. Was there such a delusion and hallucination?
- 2d. Did the accused act under a false but sincere belief that the warden had a design to shut him up, and under

that pretext, destroy his life, and did he take this means to prevent it?

3d. Are the facts of such a character, taken in connection with the professional witnesses, as to induce the jury to believe that the accused had been laboring for several days under monomania, attended with delusion; and did this indicate such a diseased state of the mind that the act of killing the warden was to be considered as an outbreak or paroxysm of the disease, which, for the time being, overwhelmed or suspended reason and judgment, so that the accused was not an accountable agent?

If such was the case, the accused was entitled to an acquittal; otherwise, as the evidence proves the fact of killing beyond a doubt, without provocation, by the use of a deadly weapon, and attended with circumstances of violence, cruelty, and barbarity, he must undoubtedly be convicted of willful murder.

In the course of the charge, and in the analysis of the evidence, the Chief Justice made some remarks upon the nature of the testimony of medical witnesses, to the following effect:

The opinions of professional men on a question of this description, are competent evidence, and in many cases are entitled to great consideration and respect. The rule of law, on which this proof of the opinion of witnesses, who know nothing of the actual facts of the case, is founded, is not peculiar to medical testimony, but is a general rule, applicable to all cases, when the question is one depending on skill and science, in any peculiar department. In general, it is the opinion of the jury which is to govern, and this is to be found upon the proof of the facts laid before them. But some questions lie beyond the scope of the observation and experience of men in general, but are quite within the observation and experience of those whose peculiar pursuits, and profession, have brought that class of facts frequently and habitually under their consideration. Shipmasters and

seamen have peculiar means of acquiring knowledge, and experience, in whatever relates to seamanship and nautical skill.

When, therefore, a question arises in a court of justice upon that subject, and certain facts are proved by other witnesses, a shipmaster may be asked his opinion as to the character of such acts. The same is true in regard to any question of science, because persons conversant with such science have peculiar means, from a larger and more exact observation, and long experience in such department of science, of drawing correct inferences from certain facts, either observed by themselves, or testified to by other witnesses. A familiar instance of the application of this principle, occurs very often in cases of homicide, when, upon certain facts being testified to by other witnesses, medical persons are asked, whether, in their opinion, a particular wound described, would be an adequate cause, or whether such wound was, in their opinion, the actual cause of death, in the particular case. It is upon this ground, that the opinions of witnesses, who have long been conversant with insanity in its various forms, and who had the care and superintendence of insane persons, are received as competent evidence, even though they have not had opportunity to examine the particular patient, and observe the symptoms and indications of disease, at the time of its supposed existence.

When such opinions come from persons of great experience, and in whose correctness and sobriety of judgment just confidence can be had, they are of great weight, and deserve the respectful consideration of a jury.

One caution, in regard to this point, it is proper to add. The professional witnesses are not to judge of the credit of other witnesses, or of the truth of the facts testified to by them. It is for the jury to decide whether such facts are satisfactorily proved. The question to be put to the professional witnesses, is this: If the symptoms and indications testified to by other witnesses are proved, and if the jury

are satisfied of the truth of them, whether, in their opinion, the party was insane, and what was the nature and character of that insanity; what state of mind did they indicate; and what they would expect would be the conduct of such a person, in any supposed circumstances?

The jury retired to consider the case, but afterwards came in to ask farther instructions upon the two questions,

“Must the jury be satisfied beyond a doubt, of the insanity of the prisoner, to entitle him to an acquittal?”

“And what degree of insanity will amount to a justification of the offense?”

On the first point, the Chief Justice repeated his foregoing remarks upon the same head; and added, that if the preponderance of the evidence were in favor of his insanity—if its bearing and leaning, as a whole, inclined that way—they would be authorized to find him insane.

On the second point, he added nothing material to the statement of the law already made.

The jury brought in a verdict of “*Not guilty by reason of insanity.*”

The Court directed the confinement of the prisoner in the State Lunatic Hospital at Worcester, where he died a violent death some months after.

The circumstances attending his death, with other particulars relative to his health, state of mind, &c., while in the Hospital, were given by Dr. Woodward in reply to a letter of inquiry, from Rogers’ counsel, Messrs. Bigelow and Bevis, of Boston.

From this letter, we extract the following particulars. When Rogers came to the Hospital, he was not quite well, had a frequent pulse, and suffered from restlessness and want of sleep. On the 5th, 6th, and 8th of February, his pulse was over one hundred per minute; he was pale, and looked anxious. On the 30th of March, and a few days after, he had another turn of sleeplessness. He complained of headache, vertigo, and loss of appetite. He looked ill, and was irritable. This turn passed off, and he appeared

as well as before; worked steadily every day, attended evening prayers, and religious service on the Sabbath, and was calm and attentive at both. About the 15th of May, he was again excited, had headache, frequent pulse, furred tongue, and bad taste in his mouth, which he attributed to bad food. He told an associate that the food offered him was a corpse; he could smell it. He ate little, and did not work much the week of his death; said that he saw evil spirits in his room, and smelt corpses under his bed. His suspicion that he was to be poisoned or injured in some way, became quite strong, and was increased by these delusions, which seemed to get firm hold of his mind. He did not sleep from fear, believing that constant vigilance was his only security. During this time, he looked ill, appeared anxious and distressed. He desired to go to prayers the night he made the fatal plunge, and was not particularly uneasy until the services were nearly closed. He asked an officer near him to go out with him; that is, to his room. He told him the service was nearly ended. He then applied to his attendant, who also told him the same. He said to a patient near him, in a whisper, that the room was full of dead bodies. He appeared greatly agitated, and apprehensive. Suddenly, he sprang from the window of the room, a distance of twelve or fifteen feet; and from the injury received from the fall, died thirty-six hours after, not being conscious of anything after the leap.

While at work in the shop, some days before his death, he appeared uneasy and suspicious, and looked wild and excited. He stepped into an adjoining shop, looked about anxiously, and returned to his work without speaking. During this week he appeared much as he did the week previous to the homicide. I have no idea that Rogers intended to commit suicide. His only object was to escape from dangers, which then seemed to cluster around him. He probably acted from impulse, and as is usual in such cases, was wholly regardless of the consequences of his movements at the time. After his death, some circumstances.

came to our knowledge, which led us to suppose that he had thought of attempting to escape: but as far as is known, he made no such attempt.

Dr. Woodward farther states, that there was a marked coincidence in his conduct immediately before the homicide and occasionally for many years previous, and after he came to the hospital; especially the week previous to his death.

These facts and his general appearance while at the Hospital, confirm the opinion expressed on the trial, that Rogers was *insane* and *irresponsible* when he committed the homicide, and when he made the fatal rush which terminated his life.

In view of the facts presented at the trial of Rogers, together with the opinions of the medical witnesses, we are not surprised at the verdict of the jury.

Taken, also, in connection with his subsequent history, as given by Dr. Woodward, and the presumption is very strongly confirmed, that the homicide was committed under the influence of an insane impulse.

Neither is it surprising, that a man, of even Dr. Walker's ability, should have misjudged in regard to the state of Rogers' mind, when he came to the hospital, on the morning of the homicide. He had just heard of his disorderly conduct in his cell, and had witnessed as the prisoner came in, some eccentricity of manner, which induced a suspicion against his candor. He saw him but for a moment, in company with others; and believing that he came to deceive him, made no particular examination of his symptoms. He did not see, or converse with the prisoner again until after the homicide, and therefore, had no sufficient opportunity to judge of his mental condition, before that occurrence.

H. A. B.

N. Y. STATE LUNATIC ASYLUM.

NOTICES OF BOOKS.

THE limits of our Journal will not allow us to notice at much length the various works that appear on insanity and subjects relating to the welfare of the Insane. Occasionally, as in our last number, when a work abounds with new and valuable facts, we shall endeavor to present them in this Journal. We purpose however, to notice *all new* works on these subjects, though usually in a brief manner, and in this way, hope to give our readers early notice where they can obtain full information on all the various subjects relating to mental maladies.

I. TRAITE COMPLET DE L'ANATOMIE, de la Physiologie et de la Pathologie du Systeme nerveux Cerebro-spinal. Par M. Foville. 1re partie Anatomy. Paris, 1844.

A Treatise on the Anatomy, Physiology and Pathology of the centre of the Cerebro-spinal nervous system. By M. Foville; first part, Anatomy. Paris, 1845, 8 vo pp 676.

No writer is more deserving of confidence on every thing relating to the diseases of the brain than M. Foville. He has made this organ and its diseases an especial study for many years, and enjoyed the best opportunities for prosecuting his inquiries.

His article on *Alienation Mentale* in the *Dictionnaire De medicine et de Chirurgie Pratiques*, we regard as one of the best Treatises we have on insanity. The present volume is devoted to the anatomy of the brain and spinal cord. It is accompanied by an atlas of twenty-three lithographic plates, delineating the anatomy of the brain, and illustrating the peculiar views of the author.

Two more volumes on the Physiology and Pathology of the brain, are to follow, and the whole we have no doubt will constitute as the author promises it shall, a *complete treatise* on the subject of which it treats.

Commending the present volume to the careful study of all those who wish to obtain a minute knowledge of the anatomy of the brain and spinal cord, we await impatiently the appearance of the other volumes, when we shall endeavor to examine the whole work, and present whatever we find in it that is new and valuable to our readers.

2. TRAITE DE LA FOLIE DES ANIMAUX, de ses rapports Avec eelle de l'Homme et les legislations actuelles, par Pierquin, officier de l'universite, ancien medecin de l'Hospice de la charite, Membre de plusieurs academies royales, nationales et etrangeres, etc.

A Treatise on the Insanity of Animals, etc., by M. Pierquin. 2 vols. 8vo. pp 527—425. Paris, 1839.

This as the reader may well suppose from its title, is a remarkable work. "I have read it," says Orfila, "with the most lively interest. It is well arranged, well written, and full of curious facts."

The author discusses at some length the degree of intelligence of animals compared with that of man, and shews the probability of their being liable to mental diseases. He then treats of the symptoms of insanity in animals, and the varieties of this disease to which they are liable, and concludes they are subject to the same as man, with the exception of demonomania. He adds that formerly they were supposed to be particularly liable to demonomania, and were burned in great numbers as beings possessed of demons.

"Formerly," he says, "all animals affected with any degree of mental alienation were immediately killed under the pretext that they were *possessed*, the same as men were burned, who were thus accused, and now days" he complains, "they continue to be killed whenever they manifest the least mental disturbance from apprehension, they will

become mad, and that they can not be cured." He however shews by numerous examples, that many cases of insanity in animals, may be cured, and contends "that the periodical and public murdering of a whole race of animals—and the killing of them upon the slightest suspicion of their being diseased without any effort to cure them, and often when no disease exists, has a very bad effect upon public morals, and especially upon the youth of the country."

We can not analyse the work so as to present many of the facts it contains to our readers, but we can assure them that it will well repay perusal, and we believe no one can read it without having his benevolent feelings enlarged and improved, and so far as they regard the brute creation, we believe there is room for improvement, for who can deny that the sufferings inflicted upon animals by man, is great, even unutterable.

In looking into the valuable work of "*Youatt on the Horse, published under the superintendence of the Society for the diffusion of useful knowledge*," we find he believes that animals are liable to insanity. He observes, "there is no doubt that the animals which we have subjugated, possess many of the same mental faculties as the human being, volition, memory, attachment, gratitude, resentment, fear, and hatred. Who has not witnessed the plain and manifest display of these principles and feelings in our quadruped dependants? The simple possession of these faculties implies that they may be used for purposes good or bad, and that, as in the human being, they may be deranged or destroyed by a multitude of causes which it is not necessary to particularize. In the quadruped as in the biped, the lesion or destruction of a certain part of the brain, may draw after it the derangement, or disturbance, or perversion of a certain faculty of the mind. It is only because the mental faculties, and good as well as bad properties of the inferior beings, have been so lately observed and acknowledged, that any doubt on this point can for a moment be entertained."

3. TRAITE COMPLET DE L'HYPPOCHONDRIE, par J. L. Brachet, Professeur de Pathologie generale, President de la Societe de Medecine de Lyon. (Ouvrage Couronne par l'Academie Royale de Medecine. Octavo, pp. 739. Paris and Lyon, 1844, Bailliere.

A complete treatise on Hypochondriasis, by J. L. Brachet, &c.

This is a very elaborate work. The learned author has examined the subject of Hypochondriasis, in all its bearings, and collected and examined most of the recorded facts respecting this interesting disease.

The work is divided into *four parts*.

1. Observations and Reflections.
2. The Physiological History of the Disease.
3. Its Pathological History.
4. The Therapeutics of Hypochondriasis.

In the first part he narrates at length, twenty-seven cases of this disease.

The Physiological part is devoted to an examination of the various theories relating to it, and conjectures respecting its nature and seat.

The Pathological portion is principally occupied with its causes, progress, complications, prognosis, and termination.

The fourth part is devoted to the treatment.

The numerous cases which are first given, and with which the work rather singularly commences, are interesting and valuable, and serve to illustrate the varieties of hypochondriasis, their origin, progress, and termination, and in fact of themselves constitute a useful work on this disease.

But the physiological part appears to have most engaged the attention of the author, and he has given a full and impartial history of the opinions of others respecting the seat and nature of the disease.

He divides the opinion of authors into four classes.

1st. The *Humoral*, or those who locate the disease in the humors of the body.

2d. The *Organic*, or those who place it in some of the abdominal viscera.

3d. The *Nervous*, or those who believe it seated in the nervous system.

4th. The *Cerebral*, or those who think it a disease of the brain.

Thus, he says, "the opinions on Hypochondriasis were *humoral* during the long reign of *humorism*—*organic* when solidism prevailed, nervous when the nerves played an important part in physiology, and finally *cerebral* among those whose studies had been especially directed to the brain."

Each of these opinions the author examines with great ability and much learning, and goes very far, we think, towards their refutation. His own opinion is then given, which is, that these theories are all true *in part*,—that each author has truly seen what he describes, but being biased by previous studies or reigning doctrines, his mind has received an undue influence towards a particular theory.

M. Brachet believes that Hypochondriasis is not confined to any one of these systems. That "it is not exclusively seated in the brain, neither in the nervous system, nor in the ganglionic system of nerves, but in all. *Each of these three systems are affected in this disease, and each plays so important a part that if any one is not affected, then the disease ceases to be Hypochondriasis.*"

Pathological researches respecting this disease has, he believes, thrown but little or no light upon it.

The chapters on the Causes, Progress, and Termination of Hypochondriasis, are interesting and instructive; but we have not space to dwell upon them. He thinks the disease hereditary, and that the offspring of nervous, irritable mothers, are peculiarly liable to it. That the too delicate and effeminate education of children, and the premature cultivation of the intellectual powers disposes to it.

The chapter on the treatment of the disease, is very full and complete, though it contains little that is new. Opium, he thinks, is generally injurious, though he cites one case in which a hypochondriac took a very large dose of Syden-

ham's laudanum to kill himself, which narcotised him powerfully, and cured him.

While acknowledging the ability and learning displayed in this work, we cannot give our full assent to all the views it contains. We are still inclined to regard Hypochondriasis with Georget, Falret, and some others, as essentially a disease of the brain, or in the same sense, that mental alienation is a disease of that organ. In fact, we consider Hypochondriasis but a variety of insanity, a monomania respecting the bodily health. We are led to this opinion from seeing it produced in the same way, by moral causes, by injuries of the head, and by seeing it as we often do, alternate with other forms of Insanity.

We think it unfortunate that it is not so regarded and so treated. Usually it proves incurable or very protracted, but the reason of this is, that it is not properly treated in its first stage. Now that Lunatic Asylums are made comfortable abodes for all invalids, they are not unfrequently, in this country, resorted to by the hypochondriacal; and we have known a considerable number of cases cured, which we believe would have become incurable if the patients had been permitted to run after every Charlatan, and change their treatment daily, as they would have done had they been at liberty.

In conclusion, we commend this work in the strongest terms, to all those interested in the study of the diseases of the brain and nervous system.

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4. ON FEIGNED AND FACTITIOUS DISEASES. Chiefly of Soldiers and Seamen, on the means used to simulate or produce them, and on the best modes of discovering impostors. By Hector Gavin, M. D. London, 1843. pp. 436.

Fifty-six pages of this work are devoted to insanity. We find in it but little that is new, yet it appears to be, a fair collection of facts and opinions from other writers relating to the subject, and is a good work of reference. We are sur-

prised to find that while numerous cases of the successful feigning of many diseases are given, none relate to insanity, and yet the author states that the idea is extremely prevalent, that insanity is easily simulated.

We know that such is a prevalent opinion, yet we believe it is a very incorrect one. We agree in opinion with Georget, Conolly, and others, who have made insanity a study, that it is a disease extremely difficult to feign so as to deceive those who are well acquainted with the phenomena of mental alienation. We have never known even one such case, and we wish those who in courts of justice, confidently assert that such frequently occur, would adduce instances of the fact.

5. A MANUAL OF MEDICAL JURISPRUDENCE by Alfred S. Taylor, Lecturer on Medical Jurisprudence, and Chemistry, in Guy's Hospital, London, 1844. 18mo. pp. 679.

Of the merits of this work as a whole, we do not purpose to speak; in fact we have read only the part relating to insanity, and probably shall not the remainder, as it is printed, in such *villainous* small type that our eyes are pained by the attention already given to the work. A great injury is done to many, by printing important works in this manner, and we can conceive no object in this case, unless it is that reliance for the sale of the work is placed on its cheapness rather than its merits.

Thirty-four pages are devoted to insanity,—far less we think than the importance of the subject demanded. The author appears to believe the plea of insanity is too frequently made, and also that medical witnesses, “lose sight of their true position” and testify improperly. But he furnishes no proof of these assertions.

He says, “that this kind of defense is being carried too far, will be apparent from the observation of Mr. Baron Gurney, in the case of the King v. Reynolds, where the

Judge said that the defense of insanity had lately grown to a fearful height, and the security of the public required that it should be watched."

For our part, we do not see how that this assertion of the Judge has made *apparent* that the "defense of insanity is carried too far." We rather adhere to the opinion of Georget, Marc, Prichard, and others, who have devoted their lives to the study of Insanity, that the plea is not so often successfully made, as it ought to be, and that many deplorable madmen have perished on the scaffold.

We also rely upon our own observation in the prisons of this country, where we find a considerable number of lunatics, and who were so in the opinion of the physicians attached to the prisons, when committed. In some instances insane individuals having escaped from a Lunatic Asylum, have been arrested for crime, and committed to prison.

Mr. Taylor says, "The law operates most unequally. One case becomes a subject of prominent public interest, and every exertion is made to construe the most trivial points of character into proofs of insanity; an acquittal follows. Another case is tried at the assizes, may excite no interest—it is left for itself—the accused is convicted, and either executed or otherwise punished, although the evidence of insanity, had it been as carefully sought for, and brought out, would have been as strong in this, as in the former instance." To which he adds, as we have quoted, that "this kind of defense is being carried too far." Surely we can not so infer from the illustration he has given, and which we have just quoted, but directly the reverse. The plea in this case "left to itself," failed according to our author because evidence that did exist, was not sought for.

Far from us is any desire to screen the guilty by the plea of insanity, or by any other plea. We would have every case thoroughly investigated and "watched," as the learned judge requests, and most scrupulously would we guard the interests of society; but we also feel anxious that the insane—those who by visitation of Providence are depri-

ved of their reason—should not be held as responsible as if they were sane, and therefore, we entreat those who have the management of cases where mental disorder is supposed to exist, not to neglect collecting the proof of it, in consequence of the popular cry, which we think is unwarranted by facts, that “this kind of defense is being carried too far,”

6. *ANNALES MEDICO—PSYCHOLOGIQUES.*—The September number of this excellent Journal, contains an article on the “Influence of Diseases of the Heart on the Intellectual and Moral Faculties,” by Dr. Saucerotte, Physician in Chief to the Civil and Military Hospital of Luneville. He cites numerous instances—several in the same family, where Hypertrophy and other affections of the heart appeared to produce derangement of the intellectual and moral powers, and he wishes to call the attention of others to an examination of the subject. We have often noticed an apparent connection between diseases of the heart and the brain. In some cases the disease of the heart appeared to be the consequence of the mental disorder, but in others, the heart affection preceded.

The writer mentions that the pulse of Napoleon did not beat but forty times a minute, and refers to Corvisart, who undoubtedly knew, as his authority.

Removal of two hundred insane persons from the Salpetriere and Bicetre Hospitals of Paris, to the Asylums of Saint-Venant, Lille, Armentieres, and Mareville.

The same number of the *Annales*, contains a very interesting account of this journey, by *Ulysse Trelat*, Physician to the Salpetriere Hospital.

The Hospitals Salpetriere and the Bicetre, the former occupied by insane women, and the latter by men, having become crowded to a degree likely to endanger the health of the patients, the government decided to remove two

hundred from each, to the Asylums above mentioned, and this was carried into effect in the months of June, and July last.

The account given by M. Trelat, relates only to the removal of the women from Salpetriere, and is exceedingly interesting. The class of patients removed, were the incurable, and the violent and disorderly. The most wise precautions were taken to secure their comfort and safety during the journey. It was also very kindly determined, that none should be sent who had friends or relatives at Paris, who were in the habit of visiting them.

The common diligences of Paris were selected as the best vehicles for conveying them, and these were altered so as to convert their three apartments into two. The front part was fitted up so as to accommodate twelve violent and filthy patients, and the rear so as to receive seven of the tranquil class. The front part was so arranged that each patient could be fastened, and also in a manner to secure cleanliness.

A supervisor and two female attendants accompanied each diligence. All the patients had new dresses prepared for the occasion, and this to a class who had long been used only to the cast-off dresses of the superior class of patients, attracted much of their attention, and highly gratified them. On noticing the pleasure thus afforded to these poor imbeciles, M. Trelat truly remarks, "Among women there is a love of dress, especially of beautiful and clear colors, which survives the ruin of the intellect and of every other sentiment."

The first departure commenced the 27th of June, at nine o'clock in the evening; at 5, they took their first meal in the diligence, as they were not allowed to leave it during the journey.

The distance was about 140 miles, and the journey was accomplished in thirty hours; and such were the excellent precautions taken that no accident whatever happened, and

to most of the patients it afforded enjoyment, and several were much improved by it.

M. Trelat has given many interesting details which we would gladly transfer to our pages if we had space ; but as he has promised an additional article, we may recur again to the subject. The expense of the journey was nearly three thousand dollars, and the Hospitals of Paris are to pay the Hospital of St. Venant \$1 61 per week, that of Lille \$1 68, and those of Armentieres, and Mareville, \$1 75 a week, for the support of the patients.

MISCELLANEOUS.

Reports of the Asylums for the Insane in Europe.

Mr. *James M. Barnard*, an enterprising merchant of Boston, feeling a deep interest in the welfare of the insane, took occasion a few years since during his travels in Europe, to visit many of the Asylums for the Insane in the countries through which he passed. When thus engaged, the idea occurred to him that it would be very desirable to effect an exchange of annual Reports with the Asylums of this country. He suggested it to several of the Medical Superintendents of the European institutions, who approved of the plan. On his return to this country he consulted those having charge of the Asylums here, and by perseverance on his part, and the aid of his commercial agents in Europe, has succeeded in affecting the object of his wishes. He received in October last about four hundred English reports, and has distributed them to the various Asylums in the United States. We desire to express our feelings of obligation to Mr. Barnard for his disinterested services, and for thus making commerce contributory to science and benevolence.

Reports of the Asylums for the Insane in England.

We noticed so fully in our last number the Asylums for the Insane in England, that we shall not notice these Reports in the present number, but shall probably refer to them hereafter.

Reports of the Lunatic Asylums in the United States.

We do not purpose to notice these separately, and at the time they are issued, but intend hereafter to review them at one time, so as to present a general view of the Asylums in this country, in one number of the Journal.

Nervous Fluid.

At a sitting of the Academy of Sciences of Paris, on the 10th of June last, M. M. Thilorier, and Lafontaine, communicated to the Academy that they had discovered a *new imponderable fluid*, resembling electricity or galvanism, but dissimilar from either.

New Journal of Insanity.

The first number of a Journal, exclusively devoted to the consideration of *mental diseases*, has recently been published in Berlin, Prussia, by M. M. Damerow, Flemming, and Roller.

Provincial Lunatic Asylum, Canada.

The Government of Canada has resolved to proceed immediately to the erection of an Asylum for the insane. It is to be located at Toronto, and is to be built of sufficient size to accommodate three hundred patients. Commissioners appointed to superintend the erection of the Asylum, have recently visited the United States for the purpose of examining various institutions for the insane, preparatory to determining upon the plan for the Asylum at Toronto.

Rhode Island Lunatic Asylum.

The site has been selected, and a valuable farm consisting of from fifty to an hundred acres, has been purchased for the Asylum. It is situated about half way between the city of Providence and Pawtucket. The location is said to be a good one, combining variety and beauty of prospect, with retirement. We understand that suitable buildings will soon be erected.

First Lunatic Asylum in the United States.

This was in the city of New York, and on the precise spot where now stands the City Hall. It was erected above one hundred years since, and consisted of a building sixty feet by twenty-four, two stories high. Into this was received the indigent poor, the sick, the orphan, the *maniac*, and the refractory. Dr. John Van Buren was the first Physician. His salary was one hundred pounds a year, he finding medicine.

Exemption of the Cherokee Indians and Africans from Insanity.

Dr. Lillybridge, of Virginia, who was employed by the Government as the Medical Officer to superintend the removal of the Cherokee Indians, in 1827-8 and 9, and who saw more than twenty thousand Indians, and inquired much about their diseases, informs us he never saw or heard of a case of insanity among them.

Dr. Butler, who has been a devoted Missionary and Physician among the Cherokees for about a quarter of a century, informs us in a recent letter, that he has as yet seen no case of decided insanity among them, though he has occasionally seen them delirious when sick of other diseases; and adds that an intelligent Chief, a man now 80 years old, told him that "he had never known a case of insanity among

his people, such as he had seen in the Hospital at Philadelphia."

Insanity is rare we believe among the Africans. Cinquez, and other of the *Amistad* Negroes, when in this country a few years since, visited the Retreat for the Insane at Hartford, Ct., and saw many of the patients there. They informed the writer of this article, that insanity was very rare in their native country. Most of them had never seen an instance. Cinquez stated however that he had seen one case.

NOTICE.

We are pleased to be able to state, that we think the *Journal of Insanity* is established on a permanent basis, though the list of subscribers is small. We hope those who now receive it, who are friendly to such a periodical, will call the attention of others, especially of Physicians, Lawyers, and Clergymen to the work, and induce them to subscribe for it. We venture to make this request, being convinced from numerous communications, that the work is thought to be valuable and worthy of being sustained, and the price is very low. No exertion will be spared to make the *Journal* useful and instructive. A few of the early numbers are still on hand, with which we can supply new subscribers.

While on the subject of the *Journal*, it may be proper to state, that for all the articles without any name or initials attached, DR. BRIGHAM, the principal Editor, is alone responsible.

AMERICAN
JOURNAL OF INSANITY,
FOR APRIL, 1845.

ARTICLE I.

ON MAN'S POWER OVER HIMSELF TO PREVENT OR
CONTROL INSANITY.

COMMUNICATED TO THE MEMBERS AT THE ROYAL INSTITUTION OF GREAT BRITAIN,
ON FRIDAY EVENING, MAY 26, 1843,

BY THE REV. JOHN BARLOW, M. A.,

OF TRINITY COLLEGE, CAMBRIDGE, SECRETARY OF THE ROYAL INSTITUTION OF
GREAT BRITAIN, F. R. S. ETC.

[In the second number of this Journal, page 184, we expressed a hope, that the Essay of Dr. Barlow, "*On man's power over himself to prevent or control insanity*," would be republished in this country. On further reflection, we have concluded to insert it as the first article, in the present number of the Journal, and believe by so doing, we shall gratify our readers and do a good service to the public.—ED. JOUR. INSANITY.]

Two years ago, I had the honor of submitting to you some views with regard to intellectual science, which appeared necessarily to result from recent discoveries in anatomy. Now it is the property of all scientific views if true, that they announce a few simple principles which admit of an extensive practical application: and I endeavored to apply this test to the theory I then brought forward as to the dual nature of man. I asked myself how it bore on that most terrible of all diseases connected with the brain—madness; and I found that wise and good men, even with

out thinking of the theory, had practically applied it in the treatment of maniacs; whose intelligent will they had roused to a certain degree of self-control by a system of kind and rational treatment, instead of the chains and whips of former times. Still, if I might credit the assertion of a gentleman whose experience gives him a claim to attention, Dr. Thomas Mayo, though facts were accumulated, an hypothesis, which should give these facts the character of results from great principles, was wanting:—and I asked myself further, if a theory, which coincided with the views of so many men illustrious in science, might not have enough of the characters of truth to supply the desideratum which Dr. Mayo points out.

In order to make myself clearly understood, it will be necessary to take a brief view of the structure and functions of the brain and nerves, as explained in my former communication. This apparatus consists of exceedingly minute hollow filaments, filled with a semi-fluid substance. These filaments are either compressed into a mass, as is the case in the brain and those brainlike structures called ganglia—or else extend from the brain down the back, as *spinal marrow*; and from thence they are distributed to the remotest parts of the body in the form of *nerves*; some employed in carrying intelligence to the brain, others in executing its mandates.

The vital functions, which go on unconsciously and unceasingly, are regulated by a peculiar set of nerves, extensively, though indirectly connected with the brain and spine. They are united into a separate system by means of numerous ganglia; and in color and texture they bear the same resemblance to the gray matter of the brain and spine, that the spinal nerves and those of especial sense do to the white matter; though even in these ganglionic nerves, as they are called, white filaments are perceivable, derived from the spinal marrow. These will account for the influence exercised over the vital functions by the disturbing force which we shall presently have to notice, as well as by

any sudden shock to the brain or spine. The circulation of the blood is under the immediate charge of the ganglionic nerves, one of which accompanies every blood vessel. The nerves of smell, sight, hearing, and taste, are derived immediately from the brain, as are those which regulate the movements of the face, and some of the upper portions of the body. The nerves of touch for the most part communicate with the brain through the spinal marrow, as do the larger portion of the motor nerves also:—nevertheless much of the movement which ensues on the excitement of the nerves of sensation, is effected without the intervention of consciousness, as is seen in palsy, where movements are caused by touch, though the patient is unconscious of it. In the lower order of animals, where the brain is almost, or wholly wanting, the movements seem also to be mechanically propagated from one set of nerves to the other.

In the human species a portion of the brain, which begins to develop itself in the higher order of animals, assumes a preponderance over the rest. I mean the hemispheres—which fill the upper part of the skull. Less immediately connected with the nerves of sense, this part has its own peculiar function: and I formerly brought examples to prove that this function is that of thought. I then took occasion to notice a peculiar force found in man, which is capable of assuming a control over this portion of the brain; and, through it, over the greater part of the bodily functions—a force whose agency, as Professor Leibig has well observed is “entirely distinct from the vital force, with which it has nothing in common,” but in so far as it is viewed in connection with matter, manifests itself as an acceleration, a retarding, or a disturbance of the “process of life.” We find therefore, as this acute observer goes on to state, “two forces in activity together, namely, the mechanical-vital force—or, as he terms it, *vegetative life*, and the source of the higher phænomena of mental existence, which is of a perfectly distinct, and so far a superior nature, that it is able sometimes to exercise a dominion over the vital force which

nullifies its action, and at all times controls and modifies it.

In my former communication, I called your attention to a Table arranged so as to exhibit the functions of these two forces, whose existence it was my purpose to establish. I hardly then anticipated that I should find my views supported by such men as M. Jouffroy in France, and Professor Liebig in Germany, but such being the case, I feel the less diffidence now in bringing forward a theory, where if I err, I err in such good company.

In the two great divisions of this Table, I have placed side by side the two great forces which manifest themselves in the phænomena of man's nature. The VITAL FORCE by virtue of which he is an animal—and the INTELLECTUAL FORCE by virtue of which he is something more. Throughout nature we find the advance to a higher grade of being, made by addition rather than by change. The power of assimilation is added to chemical affinity, and we have organized life as in vegetables: but set in motion by external causes: nervous matter is added in the animal; and vegetative life proceeds still unconsciously, but by means of a main-spring within the body; and this lowest kind of life is found, as I formerly observed, in the rooted zoophyte no less than in man. It forms the first subdivision of the Table. Nerves of sensation and of movement are added, and the animal becomes loco-motive, and is impelled by a feeling of pain or of pleasure to the acts needful for the maintenance of vegetative life: and this state of being is marked in the second division. Then the hemispheres of the brain are developed in addition, as in the class mammalia, and the animal seeks its object by contrivance and by suiting the means to the end. (Finally, as in the great step from in-organized to organized matter, a fresh force is added, not superseding, but availing itself of the other; and man steps forth a denizen of two worlds, and capable of an advance which we can set no limit to.)

Such is the constitution of man. When in healthy action, we cannot easily figure to ourselves anything better calcu-

lated to produce the most admirable results than the reciprocal influences of the different parts and forces of this complex being: but in proportion to the variety of parts is the danger of derangement: and our business to night is not to consider man in his normal, but in his abnormal state. I shall therefore now endeavour to apply the theory, which I have just given a brief abstract of, to practical use, first by giving a classification of the different kinds of mental derangement, and next by considering how far the immense power of the Intellectual force can in any case be applied to their prevention or cure. I prefer the term *mental derangement* to that of *Insanity*, because it will embrace all departures from the normal condition of man, as far as the functions of the brain are concerned: and I conceive (herein following the great authority of Dr. Conolly) that a certain degree of mental derangement may exist without constituting insanity in the usual sense of that word.

I propose to classify mental derangement thus:

I. Morbid affections of the nervous system and brain.

1. Morbid affection of brain caused by derangement of the sympathetic system, as inflammation, &c.

2. Morbid affection of the nervous system producing delusions as to sight, sounds, &c.

3. Morbid affections of the hemispheres of the brain producing loss of memory, &c.

II. Morbid affections of the Intellectual force.

1. *Inefficiency*, where either the appetites or instinctive emotions, &c., are left wholly uncontrolled.

2. *Misdirection*, where delusions of sense are reasoned and acted upon.

3. *Occultation*, where the organs of thought are impaired or wanting.

It will be readily seen that a force which is capable of acting as an acceleration, a retarding, or a disturbance of the vital functions, must have no small influence over so delicate an organ as the brain; and accordingly we find paralysis, inflammation, or brain fever, and a variety of

other diseases of this kind, produced in many instances by causes purely mental—I need hardly give cases; they will occur readily to the recollection of every one. Now a force which can produce disease, must have some power also in removing or preventing it; and my business to-night will be to endeavor at least, to mark out how far this force can be made available to so desirable an object. In this attempt to establish true principles where they are so much needed, I have had large assistance. To Dr. Conolly, Dr. Webster, and Mr. Samuel Solly, I must beg thus publicly to tender my cordial thanks; as well as to many others who have aided my views in various ways; indeed I can claim no merit to myself but that of an earnest desire to fulfil my part of the great duty which every human being is sent into the world to perform; and in which, if we knew “what belonged to our peace,” we should find our happiness too. It is not in the pursuit of fame or of profit that a man finds his noblest employment, though these may advance to meet him in his unshrinking career; it is in the being, as it were, the vice-gerent of the Deity on earth, and spreading peace and comfort around him, that he carries out the intentions of his Creator: and I know of none who have fulfilled that great commission better than some of those I have alluded to. Though in many instances struggling against prejudice and neglect, they have nearly carried their point, and rescued a large portion of their fellow-creatures from a state of the most hopeless misery.

But to return—I have said that mental derangement and madness are different things;—thus a person may fancy he sees others around him who have no existence, as in the well-known cases of Nicholai of Berlin and Dr. Bostock. This is a certain degree of mental derangement while it lasts; but as both soon satisfied themselves that these personages were merely the creation of a morbid physical state, they were not mad. A man of less resolution would have shrunk from the labor of convincing himself that he was fooled by his senses, and would have insisted that the

figures were real, and then he would have been mad. On these cases Dr. Conolly very justly remarks—"Let any one reflect how Nicholai preserved his reason under such visionary and auditory delusions for so many months; and why the English physiologist, though visited with the images which are so well known to be familiar with mad people, never lost the use of his excellent understanding. The ready answer will be 'they never believed in their real existence.' But why did they not? and why does the madman believe in their real existence? The evidence of both is the same—the plain evidence of sense. The explanation must be this. The Printer of Berlin and the Physician in London retained the power of comparison; they compared the visual objects of delusion with the impressions of other senses," and the perceptions of other persons, and became convinced of their unreality. "This is exactly what madmen can not do. One form of madness consists in this very illusion of sense, but it is conjoined with the loss or defect of the comparing power, and the madman concludes that what is only an illusion is a reality. But the illusion is not the madness." Thus, according to the opinion of this very able judge, the affection of the brain which causes these delusions, is *not* madness, but *the want of power or resolution to examine them, is*. Nothing then but an extent of disease which destroys at once all possibility of reasoning, by annihilating, or entirely changing the structure of the organ, can make a man necessarily mad. In all other cases, the being sane or otherwise, notwithstanding considerable disease of brain, depends on the individual himself. He who has given a proper direction to the intellectual force, and thus obtained an early command over the bodily organ by habituating it to processes of calm reasoning, remains sane amid all the vagaries of sense; while he who has been the slave, rather than the master of his animal nature, listens to its dictates without question even when distorted by disease,—and is mad. A fearful result of an uncultivated childhood!

If I am right in what I have advanced, a man may labor under a mental delusion, and yet be a responsible agent; and if sanity or insanity be in a great many instances the consequences of a greater or less resolution in exerting the power of reasoning still possessed, the same kind of motives which influence a man in common life, are still available, though they may require to be somewhat heightened. It is on this principle that the treatment of lunatics has been generally conducted. Fear, one of the lowest, but also one of the most general of instinctive emotions, has been called in to balance the delusions of sense, and, excepting in cases where the structural disease is so extensive as to deprive the man of all power of connecting cause and effect, it has been found sufficient to curb violence, and enforce a certain degree of peaceable demeanour towards the attendants. And in this the insane person differs not from the cultivated man who is left at liberty, whose self-control rarely amounts to more than the avoiding actions which would have unpleasant consequences to himself. Suppose an irascible man, incensed by a false report; which, however, he believes to be true; he seeks his supposed enemy, and horsewhips or knocks him down; he does not assassinate, because he fears for his own life if he does; for it is clear that no feeling of duty has held his hand, or he would not have transgressed the laws both of God and man by thus revenging himself.

The madman has the false report from his own senses; wherein do the two differ? Neither has employed means within his power to ascertain the truth, and both are aware that such vengeance is forbidden. I can see no distinction between them, save that the delusion of sense has, as a chemist would say, decomposed the character, and shown how much of the individual's previous conduct was rational, and how much the result of mere animal instinct. It would be well for the world if the soi-distant sane were sometimes to ask themselves how far their sanity would bear this test; and endeavor to acquire that rational self-

command which nothing but the last extremity of cerebral disease could unseat. We do not descend from our high rank with impunity;—and as, when matter has become organized, if the process of change, occasioned by the vital force, be impeded or arrested, the plant pines away and perishes:—as, after the organs of locomotion have been superadded, the animal debarred from the use of them, languishes and becomes diseased: so man, if he give not full scope to the intellectual force, becomes subject to evils greater than animals ever know, because his nature is of a higher order.

In the classification which I have just given of the various kinds of mental derangement, I have endeavored to make that distinction between structural and functional disease which I consider the first step towards understanding the nature of insanity. Every anatomist knows, that extensive structural disease can exist without producing irrationality. Paralytic patients, though the disease has its origin in the brain, may lose memory, speech, sensation, or any other faculty, and yet use the rest calmly and rationally; inflammation may cause pain and irritation, which will produce frenzy without impairing the rational will—for I have known an instance where the patient feeling that the brain was escaping from her control, gave her hands to be held by the attendants, that she might do no mischief during the paroxysm, and then maintained an obstinate silence, that no irrational words might pass her lips. None could doubt that this patient was sane, and exercised a complete self-control in the midst of structural disease.

Neither do severe injuries from external causes, though like paralysis, they may cause a loss of those faculties which connect man with the world about him, *necessarily* disconnect him with the world within, so as to place him beyond his own command.

A case has been communicated to me illustrative of this. A young lad who had been carefully instructed in the principles of religion and virtue by the clergyman of his parish,

afterwards went to sea. When he was about twenty-two he unfortunately fell from the mast upon his head on the deck, and the injury to the brain was such that he was discharged from the service in a state of imbecility, and sent home to his parish. He was then in possession of the use of his limbs and hearing; but articulation was apparently difficult to him, and collected thought, which should enable him to speak connectedly, still more so; his sight too was subject to a delusion which made him imagine he saw gold and silver coin strewed about on the ground; which, as was natural, he eagerly endeavored to pick up. He was now visited by the clergyman who had been the instructor of his youth, who in kind terms assured him he was under a false impression, and advised him to give no heed to what he imagined he saw. The poor young man thanked him, and promised to do as he desired, and for a time abstained from attempting to pick up the coin, but gradually the delusion became too strong for his resolution, and he recommenced. Yet after every visit of his former instructor, he again controlled himself for a time; and, if he did not come, anxiously sought him at his own house. He died in a few months, but during the whole time was mild and submissive, seeming perfectly aware that his mind was disordered; and, like a child who distrusts his own power, seeking to throw himself on the guidance of one whose kindness he remembered, and whose character he respected. This man was suffering mental derangement from injury of the parts, but was not insane; for the faculties left him were rationally exercised.

It has already been seen that the delusions of sense may coexist with perfect sanity; the instances of this, indeed, are so numerous that I should not have time to relate half that I have heard or read of within the last three or four months; but there is another kind of mental derangement, still in a certain degree connected with sense, which is of a more fearful kind, and yet this too is not inconsistent with sanity. A case in point has been given by M. Marc which has been copied into many works on this subject. The

mother of a respectable family in Germany, on returning home one day, met a servant against whom she had no cause of complaint, in the greatest agitation. The servant begged to speak with her mistress alone; threw herself upon her knees, and entreated that she might be sent out of the house. The mistress, astonished at this request, inquired the reason, and learned that whenever the unhappy woman undressed the little child which she nursed, she was struck with the whiteness of its skin, and experienced an almost irresistible desire to tear it to pieces. She felt afraid that she should not have power to resist this desire, and therefore begged to be allowed to leave the house that she might be in no danger of committing so great a crime.

Some other cases are also given by M. Esquirol where the desire to commit an atrocious act was accompanied by a full conception of its enormity; was resisted, and finally overcome.

Cases of this kind have been considered by some as a peculiar type of insanity. By French authors it is entitled *manie sans delire*. Dr. Prichard styles it *instinctive madness*. I am inclined nevertheless to refer such deranged propensities in some instances to a peculiar and morbid state of sensation, and these will come under the head we are now considering, consequently the desire is not irresistible, though strong, for we see that it has been successfully resisted,—in others I should refer it to the second class under the head of “Inefficiency of the intellectual force,” and then it depends on the resolution of the person so affected whether the morbid sensation shall be meditated on and indulged, and thus acquire fresh force, or whether by exciting other sensations, it shall be weakened, and by degrees vanquished.

There is no greater error than to suppose, that thinking about a propensity which ought not to be gratified, will conquer it; on the contrary, every hour of lonely thought gives it fresh force—but let the man plunge into business that must be attended to, or even a lighter occupation, so it be an engrossing one; and do this resolutely, however irk-

Some it may at first appear, and the very repose thus given to the diseased part, if there be disease, by throwing the whole stress on other portions of the brain, will assist in effecting the cure.

The maid-servant who sought to avoid the sight of the child, did wisely: fresh objects of attention would relieve the part subjected to a morbid affection, and in a short time it would recover its tone. If there be no disease, the self-control thus begun will gradually eradicate the depraved inclination. This cure for insanity was known long ago: Celsus recommends committing things to memory; and every one who has given a rational attention to the subject, has been earnest in recommending application to some study which should occupy the mind without agitating the feelings, as one of the most effectual modes of counteracting morbid impressions. The constant repetition of this recommendation, shews that it must have been sometimes found effectual, and, if so, it can only be on the principle that I have advanced—namely, the existence of a power in man to direct the operation of the brain, unless it be in a state of such complete disorganization as to be incapable of any.

Imbecility of intellect, whether congenital or produced by subsequent injury, as in the case of the young seaman I have mentioned, is equally under the rule of the guiding power. I believe no instance has been found of incapacity so complete as to preclude moral government, if due attention be paid. I will take an instance of this from the work of the younger Pinel. A young girl, hydrocephalous from her birth, was received into the hospital of La Salpetriere, at Paris. She was sixteen years of age, but in a state of most complete brutishness: her look stupid; her limbs as small as those of a child of six years old. She was as incapable of understanding as of acting. After the lapse of a few months a nurse, who had taken a liking to her, succeeded in teaching her first to hold the knitting needles, and then to knit; then to articulate a few words and phrases, till, at the end of a year, she could talk readily, and reply

rationally to the questions that were asked her, though there was a degree of mental imbecility. A remarkable change, observes M. Pinel, since the time of her admission, when she appeared a mere senseless machine. Wherever the mind is capable of connecting cause and effect, moral impressions may be made; therefore this unhappy child, with early culture, might have been rendered capable of self-control, and probably of a much greater advance in mental power.

I think I have now produced grounds for assuming that there is no one of the morbid affections of the brain and nerves, which I have placed in my first class, which *necessarily* renders the individual an irresponsible agent. There are too many authenticated cases in which a rational self-government has been exercised, even under these afflictive circumstances, to leave any doubt of its *possibility*. How much previous mental culture may be required to make this possible, is another question; it is sufficient for me here to establish this one great principle, that *diseases of the brain and nervous system, however distressing, may and do, where the mind has been duly cultivated, leave the individual capable of knowing right from wrong, and of seeking exterior aid to combat the effects of mental derangement consequent on disease*—a derangement of which he is either conscious at the time, or has an anticipatory knowledge of, which enables him rationally to provide against its violence.

The second class of mental derangement will afford a more melancholy contemplation. In the first we have seen man's nobler part triumphing over all the ills of the body, and vindicating his claim to an immortal nature. In the second, we shall have to look on his degradation, and to note the consequences of neglected education, of unregulated passions, of vice, of misery, and, alas that it should be so! of mismanagement also!

It will be recollected that when I formerly treated of the functions of the brain, I shewed its constitution to be such, that in the mere animal it was little else than the recipient

of sensation, by which indeed its hemispheres might be excited to something like contrivance ere the motor nerves received the impulse, but that, until the intelligent will assumed the sway over it, even in man it was merely the tool of the animal instinct;—and I added that, like all other bodily organs, it might, by disuse, become so impaired in its capability as finally to be in the state of a limb never developed by exercise, which the will strives in vain to direct. When a man has reached mature age without making any effort to render the brain subservient to the rational will, the fatigue and even pain consequent on the endeavor to obtain the mastery over it, is such that few have resolution to undergo it voluntarily. Thus the man subsides more and more into the animal, and is at last guided only by those instinctive emotions which belong to the vital force merely. His passions assume a delirious violence and he is only distinguished from the brute by the greater skill with which he pursues their gratification. There is no *disease* of brain, but it has been left unexercised and ungoverned, till it is as unmanageable as a limb that has been treated in the same way. Toes have been used for writing and other arts which are usually performed by fingers; they are *capable* therefore of such use, but those who have constantly worn shoes can not direct one toe separately from the rest, as they can the fingers. Yet with much trouble this power of directing might be acquired. It is thus that the brain, unaccustomed to direction from the intellectual force, rebels against it, and if this latter fails to assert its sway, it may justly be termed inefficient. In a man thus animalized, the actions differ from those of his more spiritualized fellow-men, who happily are more numerous; and when they find no such motive as *they* would consider a sufficient one, for his conduct, they call him mad, by way of accounting for it. He commits a crime, and the plea of insanity is set up as a shelter from punishment. I will give an instance. It is recorded by the elder Pinel. “An only son, educated by a silly and indulgent mother, was accustomed to give way to all his passions

without restraint. As he grew up, the violence of his temper became quite uncontrollable, and he was constantly involved in quarrels and law-suits. If an animal offended him, he instantly killed it; yet, when calm, he was quite reasonable, managed his large estate with propriety, and was even known to be beneficent to the poor; but one day, provoked to rage by a woman who abused him he threw her into a well. On his trial, so many witnesses deposed to the violence of his actions, that he was condemned to imprisonment in a mad-house." Yet any choleric man who does in his rage what he is sorry for afterwards, is as much insane as this man was; both are under the influence of the vital force. A shock to some nerve of sensation stimulates the sympathetic system; the circulation is hurried, and the blood flowing more rapidly through the brain, gives an unusual activity to the motor nerves—the movements are sudden and violent, the speech hurried, loud, and perhaps incoherent; but the intellectual force knows the source of these symptoms, and can curb them by resolute silence and inaction till the blood again flows at its usual pace; if it does not, the man for the time is in a state of mania, but is not the less responsible for having allowed himself to be so.

Let us suppose another case; the thing is so constantly seen, that every one could quote examples of it. A man unaccustomed to self-control, becomes occupied by one thought;—his ambition has been disappointed perhaps, or a law-suit has plagued him, or he has been much employed in some engrossing pursuit. Unable to regulate his thoughts at will, he finds the one which circumstances have made habitual, recur uncalled for. An effort would dismiss it, for every one who has studied, knows that he has had to dismiss many an intruding thought, and with some effort too, if he wished to make progress in what he had undertaken; but this individual has never been accustomed to make any such effort, and he knows not how to free himself from the subject that thus haunts him. If it be an unpleasant one, he is wearied and worn by it; but every day that it is not

driven off. it assumes a greater power, for the part of the brain thus brought into action is now by habit rendered more fit for use than any other—he has not resolution enough to free himself from his tormenter by a determined application to something else which would require all his attention; he sits brooding over it, and, when life has thus become irksome, he strives to terminate his discomfort by suicide; yet here is no structural disease; and if the man could be persuaded to exert himself, he might be sane. I will give an instance. The master of a parish workhouse, about thirty years ago, was subjected frequently to groundless suspicions of peculation. Being naturally a taciturn, low-spirited man, these false accusations, which involved his character, and consequently the maintenance of his family, preyed upon his mind, and a profound melancholy was the result, attended by the usual symptomatic derangement of the digestive functions, and a constant apprehension that he had done something wrong; he did not know what. No assurance on the part of those who knew and esteemed him had any effect, and finally after some months of melancholy, he attempted to destroy himself. He was then removed to St. Luke's Hospital, whence, after a year had elapsed, he was discharged incurable. He was now placed in a private receptacle of the insane, and here suffered all the misery which at that time pauper lunatics were subjected to. He was visited at this place by a benevolent man, who, seeing his state, immediately ordered him to be removed into the gentlemen's apartments, and paid for his maintenance there. In a few months afterwards, he was visited by the clergyman of his parish, who, on conversing with him, considered him sane. The man begged to be allowed to rejoin his wife and family, and the rector after many difficulties and some threats to the parish authorities, succeeded in setting him free. The man from that time was able to maintain his family by his trade of shoemaking, for if ever a fit of melancholy came over him, a threat from his wife that he should be sent back to the mad-house, was sufficient to en-

gage him to make an effort to resume his cheerfulness, and he remained to old age a sane man. Here the insanity had been merely *inefficiency of the intellectual force*. Placed in a situation of comparative ease, his mind had become calm; the wish to return to his wife and family, and the hope of it, kept up by the visits of benevolent friends, did the rest; for, be it observed that during the whole time he never felt himself abandoned.

The poor and the uneducated are the classes which most usually suffer from the *inefficiency* of the intellectual force; it is among the higher ranks usually that its *misdirection* is a source of insanity. Among these, more distant objects of pursuit keep the thoughts longer upon the stretch towards one point; the organs of mechanical memory are strengthened, nay, even strained by the habit of learning much by rote, while the constant supply of learning ready-made leaves no necessity for the more laborious processes of reasoning and comparison. Hence we not unfrequently find an elegant scholar, who can readily quote the words and opinions of others, unable himself to carry on a course of close argument, or to *prove* the truth of what he advances. Whoever has moved in society, knows that it is rare to meet with any one who can command his thoughts in conversation sufficiently to reject all that is not relevant to the subject, so as to keep on the chain of reasoning unbroken.

When the mind is thus exercised in remembering the opinions of others, thus unaccustomed accurately to examine its own, what wonder is it if it should become prepossessed with some irrational notion which can not be removed by reasoning, because the individual man in his healthiest state had never chosen so to exercise his mind; or if, when a delusion of sense occurs, he should choose rather to act upon it as truth, than to examine into the grounds he has for believing it to be such. It is a melancholy fact, that a great number of mankind are in this state as regards the faculties most requisite to self-control, and depend far more on the accident of good health, than the exertion of their

own intellectual power, for their sanity. I have heard of more than one instance of *hard livers*, as they were termed who probably in consequence of a slight affection of the brain from the unnatural stimulus of wine long kept up, became possessed with an opinion that they were slighted by one or more of their friends; and, resisting all reasoning on the subject, ended by destroying themselves. Yet, they were rational on other matters of importance, and therefore it is to be concluded, that, even on this point they were capable of being rational also, had they chosen to make the exertion. It is recorded of Henri of Bourbon son of the great Conde, that at times he imagined himself transformed into a dog, and would then bark violently. Once this notion seized him whilst in the King's presence; he then felt it needful to control himself, and he did so; for though he turned to the window and made grimaces as if barking, he made no noise. Had the King's eye been upon him, it is probable that he would have avoided the grimaces also.

Insanity from *misdirection* of the intellectual force is so various in its forms, that it would be impossible to give instances of all; but it has one very general character—namely, that at first there are very few symptoms, if any, of structural disease. Some derangement of general health may be observed, but even this is not constant, or, at least, not sufficient in many instances to excite attention; it seems therefore not unreasonable to conclude, that the evil originates rather in the misuse than in the impairment of the organ. Thoughts too long and too intensely fixed on one object, weary the part of the brain so employed, and we usually then seek relief by varying our occupation; if this is not done, the weariness may end in disease.

I remember being told by a friend, that having determined to commit to memory a certain number of Greek primitives every day, after persisting sometime, he found that though competent to other study, *this* wearied him. Resolved not to be thus mastered, he persevered in spite of weariness but in a short time delirium came on. He took the hint,

laid aside the Greek primitives, and recovered himself very quickly. Here the misuse of the organ had produced temporary disease; had the subject been one not so easy to lay aside, the temporary disease might have become permanent: especially if the engrossing thought were one originating in instinctive emotion which always influences the circulation largely, and thus is likely to induce an unnatural rush of blood through the brain.

"The indulgence of violent emotions," observes Dr. Conolly, "is singularly detrimental to the human understanding—and it is to be presumed, that the unmeasured emotions of insanity are sometimes perpetuated in consequence of the disorder of brain originally induced by their violence. A man is at first only irritable, but gives way to his irritability. Whatever temporarily interferes with any bodily or mental function, reproduces the disposition to be irritated, and circumstances are never wanting to act upon this disposition till it becomes a disease. The state of the brain, or part of the brain, which is produced whenever the feeling of irritation is renewed, is more easily induced at each renewal, and concurs with the moral habit to bring on the paroxysm on every slight occasion—other vehement emotions and passions effect the same disorders of the mind."

Time will not allow me to do more than quote the conclusions drawn by this very able writer from his preceding observations. "Seeing that any feeling in excess, may become independent of the restraint of the comparing powers, and thus impair or disorder the understanding, we can not but remark the importance of cherishing that governing and protecting action of the mind by careful cultivation and exercise. Whoever will converse with lunatics, will soon be satisfied that a very small portion of them consists of persons, whose talents have been regularly and judiciously cultivated"—for "those who most exercise the faculties of their minds, are least liable to insanity, and nothing is rarer

than to find a mad mathematician ; for, as no study demands more attention than mathematics, so it secures the student during a great part of his time, from the recurrence of feelings which are always the most imperious in those who are the least occupied."

The diseases which come under the last division of my classification are the most discouraging, for here either the organs requisite to correct perception are wanting, or there is adhesion, or other disease which impedes their action. Yet even among those apparently hopeless cases, we find such unequivocal symptoms of a struggle between the intellectual force and the defective organs, that it becomes *probable* at least, that this very struggle may be made to operate beneficially on the diseased parts, as we find a palsied limb benefitted by the attempt to use it. M. Esquirol in his work '*les Maladies mentales*,' observes that among his idiotic patients at Charenton, he had generally found a physical difficulty in fixing the attention even where there was a wish to do so. In other words, the organs did not respond to the will which endeavored to direct them. He mentions that he had wished to have plaster casts of the heads of many of his patients, and that with the maniacs he had succeeded. Even the most furious had consented to keep quiet long enough for this purpose :—a strong proof, by the by, of the immense power of the intellectual will even in such cases, if a motive can be found strong enough to induce its exertion—but the idiots could never keep their eyes shut, and themselves quiet, long enough to complete the operation, though they were anxious to do so. "I have seen some," says he, "who wept because the casts had not succeeded, and undertook afresh, and for several successive times to remain quiet, but always in vain." I have myself heard of an instance of a girl of weak intellect who wept bitterly because she could not learn as others did. There can hardly be a doubt, that in these cases moral training, which happily requires no great effort of memory or stretch of thought, might be perfectly practicable. The strong

will is there; imprisoned indeed, with scarcely a glimmering of light from this lower world, but it is still potent, and I have had more than one case communicated to me, where, though the individual possessed not enough of intellect to be entrusted with the management of the most trifling affairs, his moral sense seemed unimpaired, and his conduct was exemplary. In one instance, the father was a blacksmith: and the imbecile son had been taught to strike with the great hammer, which he did perseveringly when told to do so, and thus earned a subsistence, though his limbs had the usual shambling movement of idiots, and though he was scarcely able to express his meaning by words. On one occasion he accidentally killed a neighbor's goose by throwing a stone—he was inconsolable, and could only be pacified by the fullest restitution to the owner. In this case, the intellectual force had been wisely employed to counteract the natural defect, for the man became more and more capable as years passed on; and finally having earned enough to supply his frugal subsistence and allow of saving besides, he spent the last years of his life in repose—a respected member of society—for though his mental deficiency was known, he was honored for the worthy use he made of the little capacity he possessed. Such probably might have been the happier history of many an unfortunate being now abandoned to a state of brutalism, if those about him had done their duty towards him in early life.

Of course in the investigation of a subject which might occupy a year more fitly than an hour, I have had to select my information, and compress it into the smallest possible space; yet I can not but flatter myself that I have given enough to bear out my opinion, that man has in the resources of his own nature the antagonist power, which, if properly used, can set at naught the evils, aye, and the so called irresistible propensities too, of the bodily organism. So nicely balanced indeed is the machine, that a grain can turn it to either side, but it is in the power of the will to cast that grain. Cast on the side of instinct, the propensity be-

comes passion, and the passion crime, and both are for the time insanity;—For when once the intelligent will has lent its force to the blind impulses of the body, whether diseased or in health, it becomes only a question of time whether the individual is to be called insane and placed under restraint or not. The man who recovers quickly from his madness is called a sane man, though during the few preceding minutes or hours, he may have exhibited the flushed face, the rapid and violent language and gestures, and the unreasoning conclusions of a maniac; but, strange to say, if this be very frequent, he is excused and considered innocent of the crimes he perpetrates, exactly because he has committed the greatest of all crimes by delivering over his godlike intellect to be the sport of that brute nature which it ought to regulate. There can hardly be a stronger proof of the necessity of some such classification of mental derangement as I have proposed.

It is observed by those professionally conversant with the subject, that up to fifteen years of age, cases of insanity are very rare:—after that period, and during the period of maturity, they are frequent—so frequent, that statistical reports give a proportion of one in between six and seven hundred of the whole population of England of persons so affected. As far as regards age, the statistics of crime give us nearly the same results as those of insanity. I have been informed by two gentlemen, who had large opportunities of observation, one in a manufacturing, the other in an agricultural district, that sixty per cent. of the offenses attended with violence which have come under their notice, have been committed by persons between fifteen and thirty—to which we may add that crime and insanity generally keep pace. During the French Revolution of 1793, when men were let loose to commit all sorts of violence, insanity increased to a frightful extent: with the restoration of order, it again decreased; and in England I believe it will be found that in proportion as criminals have become more numerous, the registers of lunatic asylums shew that the numbers of their inmates have

also increased. Something must be allowed for the larger population; but even where that is allowed for, I am afraid we shall find that both are growing evils.

Even had we paid no attention to the symptoms and the state of the mentally deranged, this parallelism would give some cause for inquiry whether the two might not be in some way connected; and if, as I have inferred from a close examination of cases, violent and unreasonable insanity is most frequently the result of either a frivolous and ill-governed mind, or of loose moral principles; for excesses of all kinds affect the brain fearfully—then the connection between the two becomes sufficiently apparent, and the remedy for both would be a sound and moral education. A brain strengthened by rational exercise, *not* merely by committing words to memory, but by applying the power of thought, to whatever subject is presented, and neither exhausted nor loaded by irregularities of life, is but little likely to be attacked by disease; but if it be, mental derangement may occur, but not mischievous insanity; and thus the larger half of the evil is removed.

But how has the danger of such a calamity, frightful as it is, been met by poor and rich? A country with an extensive frontier exposed to invasion from powerful enemies, if its governors be wise, erects fortifications, forms strong alliances, and disciplines its inhabitants in the use of arms. Every child is in the situation of such a country,—but are its governors wise? Where are its fortifications of mental occupation—its alliance with a better world—its discipline of self-control? The reports of commissioners lately made public, have given a fearful answer to the question as regards the poor. Are the rich better cared for? What advantage does the child receive from its educated parents? Its clothing is finer, its food more delicate; but during those six precious years, when the brain is acquiring the bent which may form the character through life, it is consigned to the nursery; to the companionship of uneducated and misjudging, perhaps vicious, at any rate, uninterested persons: shut

out, even more than the children of the poor, from the experience of life, with no conversation to stimulate the young brain to further development, no principles instilled, no curiosity gratified. A dull routine of lessons is perhaps carried on, taxing the tender organ beyond its powers—thus inducing instead of preventing disease, while the inquisitiveness, which seems the very instinct of childhood, and the attempt to reason on what is propounded, are sternly repressed; obedience, not *self*-management is enforced: and the child grows up, notwithstanding the *shew* of learning or accomplishment, with an unregulated mind, ignorant of man's best knowledge, motiveless, and dependent on circumstances. The boy is then to be sent forth into a world full of difficulties, to sink or swim; to make a character for himself if he can:—As well might troops begin to make their muskets when the enemy is in sight.

But if this be the case as regards the male sex, how much more fearfully then is it of the female! Here the drawing-room but perpetuates the inertness of the nursery,—and woman, so largely endowed by nature, is degraded by social prejudice, and the frivolous education consequent upon it, till she is left at the mercy of events, the creature of impulse and of instinct. Yet physiologists have demonstrated that the organs of thought are proportionably larger in woman than in man; and many a bright example has shewn how well they *can* be employed. One plain statistical fact shows that no terms that I can use in the reprobation of this cruel system can be too strong. The registers of Lunatic Asylums shows the number of female patients to exceed that of males by nearly one-third. We have the assurance of professional men well experienced in the treatment of the insane, that nothing is more rare than to find among them a person of a judiciously cultivated mind; and yet, with this fact staring us in the face, we systematically consign the mothers of the rising generation to a species of training, which leaves them and their families a prey to one of the worst ills that flesh is heir to. We need not ask what woman's destination is—

nature has written it in characters too clear to be mistaken; the large development of the intellectual organs, and the feeble muscular power, mark her for the high minded purifier of society—her strength must be that of knowledge:—yet, we refuse the kind of culture which such an organization requires, hide the victim of mis-management in a mad-house—and then talk proudly about an enlightened age!

Should my position, that the difference between sanity and insanity consists in the degree of self-control exercised, appear paradoxical to any one, let him note for a short time the thoughts that pass through his mind, and the feelings that agitate him; and he will find that, were they all expressed and indulged, they would be as wild, and perhaps as frightful in their consequences as those of any madman. But the man of strong mind represses them, and seeks fresh impressions from without, if he finds that aid needful; the man of weak mind yields to them, and then he is insane.

That this is the true view of the case, may be proved from the innumerable cases where insanity has been cured, not by any medical treatment, but by fear of what was unpleasant; or some deep impression which sufficed to counteract the former one. Dr. Conolly mentions that in the Glasgow Lunatic Asylum, a patient afflicted with religious melancholy had made up his mind to destroy himself, but that a short passage from the scriptures, impressively and kindly spoken to him, not only prevented the commission of suicide at the time, but had the effect of permanently checking the tendency to it. The same dreadful thoughts frequently returned to the patient's mind. but the recollection that "no murderer hath eternal life" returned also, and the crime was refrained from. This man then had the power to restrain himself; yet had those words never been spoken, and had he committed suicide, he would have been held insane, and incapable of doing otherwise. I must not multiply examples, though it would be very possible, but will merely quote the words of a physician in extensive practice, lately addressed to myself. "I completely coincide with you in opinion,"

says he, "as to the power of the will in suppressing the manifestation of insanity—a fact sufficiently illustrated by the dexterity with which the insane contrive to conceal their delusions; of which I. in common with others, have seen many examples. I have often observed with astonishment, that when patients are put upon their guard, or have any purpose to achieve, they will keep their hallucination out of sight in a most surprising manner. What is now fashionably termed *monomania*, is more often owing to a want of moral control over the mind than to any unsoundness of the intellectual faculties; so that in fact it ought to be viewed as moral depravity rather than mental disorder." This is strikingly exemplified in a case recorded by M. Georget, of a young man seventeen years of age, who, after committing all sorts of outrages, finished by murdering his father. On seeing the dead body of his parent a short time after, he addressed it with—"Ah, my dear father, where are you now?"—and after some other remarks he concluded,—“It is you and my mother who have caused this misfortune—I foretold it you a long time go; but if you had brought me up better, it would not have been thus.”

I may add in corroboration of the opinion here expressed, that instances are by no means rare, when the post-mortem examination in cases of decided and violent insanity, has exhibited no apparent sign of disease in the brain; a circumstance which of course would lead to a suspicion that the morbid affection was rather functional than structural. It has been observed to me by a distinguished friend, who formerly filled the office of Secretary of State in the Home Department, that the increase of crime has generally been in the ratio of the want of employment for the people; and that it is probable that the same cause may operate towards increasing insanity. A mind kept on the stretch with thinking how the next meal may be provided, or sunk in the apathy, which, among uncultivated people, the lack of any call upon the attention is apt to produce, may well operate

in diseasing an organ which will neither bear too much exercise nor too little.

The result then of the whole inquiry appears to be, that man being a compound of two natures, mental derangement is of two kinds. In the one kind, structural disease deadens or distorts the perceptions, and if this extends itself to the organs of all the faculties, the intellectual force having no longer the means of external action, the individual remains to all appearance a helpless machine. But, as such extensive structural disease is hardly compatible with life, so it is of very rare occurrence, and, if any part of the organ remain perfect, then there is good reason to hope, that a mind thoroughly well-trained in early years, will still contrive to make the little that is left available to conduct, if not to the higher intellectual functions: as we see the loss of the right hand replaced in some degree by the increased activity of the left. But in the other case, no structural disease exists in the first instance, and the inefficiency or misdirection of the intellectual force is the sole cause of derangement; sometimes by the violence of the excitement producing disease, sometimes, as I have already noticed, continuing to the last without affecting the bodily organs.

The cases of insanity, we are told, have nearly tripled within the last twenty years!—a fearful increase even after allowing to the utmost for a larger population! of these cases it is calculated that less than three hundred in one thousand are the result of disease, or of unavoidable circumstances, thus leaving above seven hundred resulting from bodily excess or mental misgovernment. On the heads then of legislators, of teachers, and of parents, lies the heavy charge of having in all these instances, left those godlike faculties uncultivated, which, if duly used, might make earth the ante-room of heaven, and man the fit vice-gerent of the Deity in this fair world. What man is generally, and what the world is in consequence, I need not detail. We all know and feel it. Would to heaven we all knew what man *can* be, and had felt what the world might be were he such!

NOTE.—“ A striking instance is on record, which does not on first sight seem to admit of explanation. It is that of Nicholai, of Berlin, related by himself to the Royal Society of that city in 1799. He was a man of much imagination and great industry ; during the year 1790, he had been subjected to causes of great anxiety and sorrow ; and it would seem that he had that year also neglected to lose blood by venesection or leeches so frequently as for some years, in consequence of vertigo and other complaints resulting from studious and sedentary habits of life, he had been accustomed to do. Early in February, several incidents of a disagreeable nature occurred to him ; and on the 21th of that month he related :—“ At ten o'clock in the forenoon my wife and another person came to console me : I was in a great perturbation of mind, owing to a series of incidents which had altogether wounded my moral feelings, and from which I saw no possibility of relief ; when suddenly I observed at the distance of ten paces from me a figure of a deceased person. I pointed at it, and asked my wife whether she did not see it. She saw nothing, but being much alarmed, endeavored to compose me and sent for a physician. The figure remained some seven or eight minutes, and at length I became a little more calm.”—“ In the afternoon a little after four o'clock, the figure, which I had seen in the morning, again appeared. I was alone when this happened : a circumstance, which, as may easily be conceived, could not be very agreeable. I went, therefore, to the apartment of my wife, to whom I related it. But thither also the figure pursued me. Sometimes it was present, sometimes it was absent, but it was always the same standing figure.”—“ After I had recovered from my first impression of terror, I never felt myself particularly agitated by these apparitions, as I considered them to be, what they really were, the extraordinary consequences of indisposition : on the contrary I endeavored as much as possible to preserve my composure of mind, that I might remain distinctly conscious of what passed within me. I observed those phantoms with great accuracy, and

very often reflected on my previous thoughts, with a view to discover some law in the association of ideas, by which exactly these or other figures might present themselves to the imagination.' 'The figure of the deceased person never appeared to me after the first dreadful day, but several other figures showed themselves afterwards, very distinctly; sometimes such as I knew, mostly, however, of persons I did not know; and amongst those known to me were the semblances of both living and deceased persons, but mostly the former: and I made the observation that acquaintance with whom I daily conversed, never appeared to me as phantasms: it was always such as were at a distance. When these apparitions had continued for some weeks, and I could regard them with the greatest composure, I afterwards endeavored at my own pleasure to call forth phantoms of several acquaintance, whom I for that reason represented to my imagination in the most lively manner, but in vain.'—'The phantasms appeared to me in many cases involuntarily, as if they had been presented externally like the phenomena of nature, though they certainly had their origin internally; and at the same time I was always able to distinguish, with the greatest precision, phantasms from phenomena. Indeed I never once erred in this, as I was in general perfectly calm and self-collected on the occasion. I knew extremely well when it only appeared to me that the door was opened, and a phantom entered, and when the door really was opened, and any person came in.' These figures appeared to Nicholai when alone or when in company, or even in the street, and continued to haunt him for about two months:—at last they disappeared; sometimes returning for a time, and lastly, during the time in which he was writing an account of them. (Nicholson's *Journal of Natural Philosophy, Chemistry, and the Arts*, vol. vi. p. 161) A correspondent in the *Journal* from which I have quoted the case of Nicholai, describes himself as having been the subject of such hallucinations during an attack of fever: he saw innumerable faces all very greeable—but fancying that these appearances indicated a

breaking up of the system, and that the confusion of his senses was but the precursor of his speedy destruction, the spectra assumed a character associated with this uncheering belief; and instead of the very prepossessing faces which had before visited him, he beheld a visage of an enraged expression, which seemed to belong to a figure which pointed again at him. The patient began to perceive the influence which his thoughts had upon his waking visions, and voluntarily directed them towards architectural recollections and natural scenery; and, after some time, a corresponding change came over the appearances which were presented to him—He then turned his thoughts towards music, and dreamed during a short sleep that a cat leaped upon his back, and awoke him with shrill and piercing screams. The sleeping and the waking dreams were thus plainly enough proved to be formed very much in the same manner.

“A distinguished physiological writer (Dr. Bostock, author of a system of Physiology,) has related something similar which occurred in his own person. ‘I was labouring,’ he says, ‘under a fever, attended with symptoms of general debility, especially of the nervous system, and with a severe pain of the head, which was confined to a small spot situated above the right temple. After having passed a sleepless night, and being reduced to a state of considerable exhaustion, I first perceived figures presenting themselves before me, which I immediately recognized as similar to those described by Nicholai, and upon which, as I was free from delirium, and as they were visible for three days and nights with little intermission, I was able to make my observations. There were two circumstances which appeared to me very remarkable; first, that the spectral appearances always followed the motion of the eyes: and secondly that the objects which were the best defined, and remained the longest visible, were such as I had no recollection of ever having previously seen. For about twenty-four hours I had constantly before me a human figure, the features and dress of which were as distinctly visible as that

of any real existence, and of which, after an interval of many years, I still retain the most lively impression: yet neither at the time nor since, have I been able to discover any person whom I had previously seen who resembled it. During one part of this disease, after the disappearance of the stationary phantom, I had a very singular and amusing imagery presented to me. It appeared as if a number of objects, principally human faces or figures, on a small scale, were placed before me, and gradually removed, like a succession of medallions. They were all of the same size, and appeared to be all situated at the same distance from the face."

ARTICLE II.

SLEEP, ITS IMPORTANCE IN PREVENTING INSANITY.

"While I am asleep, I have neither fear, nor hope, neither trouble, nor glory; and blessings on him who invented sleep, the mantle that covers all human thoughts; the food, that appeases hunger; the drink that quenches thirst; the fire, that warms cold; the cold, that moderates heat; and, lastly, the general coin, that purchases all things; the balance and weight, that makes the shepherd equal to the king, and the simple to the wise."—SANCHEO PANZA.

We have heretofore stated that in our opinion, the most frequent and immediate cause of insanity, and one the most important to guard against, is the *want of sleep*.

So rarely do we see a recent case of insanity, that is not preceded by want of sleep, that we regard it as almost the sure precursor of mental derangement.

Notwithstanding strong hereditary predisposition, ill-health, loss of kindred or property, insanity rarely results unless the exciting causes are such as to occasion loss of sleep. A mother loses her only child, the merchant his fortune, the politician, the scholar, the enthusiast, may have their minds powerfully excited and disturbed; yet if they sleep well they will not become insane.

We find no advice so useful to those who are predisposed to insanity, or to those who have recovered from an attack, as to carefully avoid everything likely, to cause loss of sleep, to pass their evenings tranquilly at home, and to retire early to rest.

Long continued wakefulness disorders the whole system. The appetite becomes impaired, the secretions diminished or changed, the mind dejected, and soon waking dreams occur, and strange phantoms appear, which at first may be transient, but ultimately take possession of the mind, and madness or death ensues.

We wish we could impress upon all, the vast importance of securing sound and abundant sleep; if so we should feel that we had done an immense good to our fellow-beings, not merely in preventing insanity, but other diseases also.

We are confident that the origin of much of the nervousness and impaired health of individuals who are not decidedly sick, is owing to a want of sufficient and quiet rest. To procure this, should be the study of every one. We fear that the great praise of early rising, has had *this* bad effect—to make some believe that sleep was but of little consequence. Though it may be well to arise with the sun, or when it is light—not before however, yet this is of minor consequence in comparison with retiring early to bed.

Laboring people should retire as early as *nine* in the evening, and all others by *ten* or *eleven*. Those who are liable to have disturbed sleep, should take especial care that their evenings pass tranquilly. Many are injured by attending theatres, parties, balls, or other meetings in the evening, by which they are so much agitated that their sleep is broken and unquiet.

The practice of spending the evening in some of the objectionable methods just mentioned, is now far more common among all classes than formerly, and is we apprehend, one cause of the increase of nervous diseases.

The old poets were well aware of the value of sleep.

Not only Shakspeare, and Dryden, and Young, have sung its praises, but Drummond thus extols it.

"Sleep, silence, child, sweet father of soft rest,
Prince, whose approach peace to all mortals brings,
Indifferent host to shepherds and to kings,
Sole comforter of minds which are oppressed ;
Loe, by thy charming rod, all breathing things
Lie slumb'ring, with forgetfulness possess'd."

Many allude to the fact, that while it is the solace of the needy and poor, it often flies "the perfumed chambers of the great."

"Sleep is a god too proud to wait in palaces,
And yet so humble too, as not to scorn
The meanest country cottages ;
'His poppy grows among the corn,'
The halcyon sleep will never build his nest
In any stormy breast.
'Tis not enough that he does find
Clouds and darkness in the mind ;
Darkness but half his work will do ;
'Tis not enough ; he must find quiet too." COWLEY IMIT HORACE.

Sir Phillip Sidney, calls it the "Poor man's wealth."

Come sleep, O sleep, the certain knot of peace,
The bailing place of wit, the balm of woe ;
The poor man's wealth, the prisoner's release,
Th' indifferent judge between the high and low."

To procure this rich gift, it is important in the first place, that the mind should not be disturbed for several hours before retiring to rest.

2d. Retire early, and neither when very warm or cold, sleep on a hair mattress, or on a bed not very soft. The bed-room should be large and well ventilated, and the bed should not be placed near the wall, or near a window, as such an arrangement often exposes the person to currents of cold air.

3d. There should be nothing tight about the neck, and the Chinese rule of brushing the teeth before retiring is a

good one. Tea or coffee taken late in the evening is apt to disturb sleep. Strive to banish thought as much as possible, or take up but the most dull subject. Study during the evening is improper.

Some few persons we know, are able to perform much mental labor, and to study late at night, and yet sleep well. Some require but little sleep. But such individuals are very rare. Gen. Pichegru informed Sir Gilbert Blane, that during a whole years campaign, he did not sleep more than one hour in twenty-four. Sleep seemed to be at the command of Napoleon, as he could sleep and wake apparently at his will.

The present Minister of France, M. Guizot is a good sleeper. A late writer observes, "his facility for going to sleep, after extreme excitement, and mental exertion, is prodigious, and it is fortunate for him he is so constituted, otherwise, his health would materially suffer. A minister in France ought not to be a nervous man; it is fatal to him if he is. After the most boisterous and tumultuous sittings at the Chamber, after being *baited* by the opposition, in the most savage manner—there is no milder expression for their excessive violence, he arrives at home, throws himself upon a couch, and sinks immediately into a profound sleep, from which he is undisturbed till midnight, when proofs of the *Moniteur*, are brought to him for inspection."

In conclusion, we hope these few remarks, and the *good old poetry* we have quoted, will have some influence, and induce many, especially our fair readers, not to disregard sleep, but on the contrary to cultivate it; to regard it not as an evil, that comes to interrupt enjoyment, but as a *great accomplishment*, and a pleasure of itself—as Keats says,

"What is more gentle than a wind in summer?
What is more soothing than the pretty hummer
That stays one moment in an open flower,
And buzzes cheerily from bower to bower?
What is more tranquil than a musk-rose blowing
In a green island, far from all men's knowing?

More healthful than the leafiness of dales?
More secret than a nest of nightingales?
More serene than Cordelia's countenance?
More full of visions than a high romance?
What, but thee, Sleep? Soft closer of our eyes!
Low murmur of tender lullabies!
Light hoverer around our happy pillows!
Wreather of poppy buds, and weeping willows!
Silent entangler of a beauty's tresses!
Most happy list'ner! when the morning blesses
Thee, for enlivening all the cheerful eyes
That glance so brightly at the new sunrise.

ARTICLE III.

HOMICIDAL IMPULSE.

By SAMUEL B. WOODWARD, M. D., Superintendent of the State Lunatic Hospital, Worcester, Mass.

THE subject of *homicidal impulse*, disconnected with other evidence of insanity, is so little understood—the cases that show it are so few—that it is hardly possible to convince mankind of its reality.

For this reason, all the facts connected with such cases, should not only be carefully recorded, and preserved, but be extensively published to the world, and be attentively considered by the medical man, the advocate, the judge, and the juryman, whose attention must be given to it occasionally, however painful the duty, and sometimes under circumstances not the most favorable for unbiassed judgment, and correct decision.

It is at all times unpleasant to be called upon to consider and settle the question of the responsibility or irresponsibility of those who commit high crimes, under circumstances that fairly admit of doubt, to decide whether the law has been violated for wicked purposes, or by an individual laboring under an impulse, which at the time—and under the

circumstances—he could not control, especially when so much incredulity is felt of the existence of such an impulse, by many intelligent members of society. It can not be denied that there is a suspicion abroad in the community, that these new views of medical jurisprudence tend to prostrate the ends of justice, by disturbing the settled principles of criminal law. Not only the interest of the accused, but the safety of the whole community, demands that the subject be well understood, and be fully investigated in each case.

If it be necessary before the individual accused, can be convicted of homicide, that the tribunal before which he is arraigned, decide that there be “malice prepense,” then surely the question must be considered, whether he be of sound mind, for there can be no malice such as the law contemplates, if the individual be irresponsible in consequence of any unsoundness of mind. That active impulses affect the mind of men, under some circumstances, quite uncontrollable, disconnected entirely with any existing delusion, can not be doubted. Those who look at insanity in the institutions for the insane, and those who carefully study the records of experience of those who have written on mental diseases, can not fail to recognize such cases.

Of such impulses none is more frequently the subject of record, than the *homicidal impulse*. Of this, the case hereafter to be related is one of the most remarkable, that has come to my knowledge.

Had this individual committed homicide in the winter of 1843-4, there would have been no evidence whatever that he was not of *sound mind*; both rational and responsible. He was indeed slightly depressed, but he had recently lost a dear and affectionate brother, who had been his companion and playfellow from infancy upwards.

No one suspected that a dreadful impulse was at that time, urging him to destroy his best friends, and that with all his might, he was struggling to overcome it.

Even the more recent escape from still greater danger—

danger which it is fearful to contemplate, seems almost miraculous, as no evidence had yet been afforded of the influences which were urging him to take the life of one of his best friends, his own relative, and daily associate, till he disclosed the fact to me, so fully and unreservedly.

CASE.

On the 8th of January, 1845, I was consulted by G. E. twenty-five years of age, in apparent good health, of good personal appearance, good habits, manners, and character.

Before he called on me himself, his father stated to me, that he had for a few days been unhappy from an apprehension that he should injure some of the family, that this impression preyed upon his mind, depressed his spirits, and rendered him unfit for labor, I did not learn from the father that he was apprehensive of any danger, from this condition of the son, or that he was informed of the extent of the evil that preyed upon his mind, he only requested my advice for him as a physician.

The young man soon called, and in a private interview gave me the following history of his own case.

He was quite well and cheerful, till September, 1843, when he lost the brother above alluded to, which made him sober and pensive, but it was not followed immediately by any peculiar feelings.

In the course of the winter, he became affected with this extraordinary desire to *kill*. Frequently in the course of the day, this feeling was excited, by the presence of his own family friends, to such a degree as to make him shudder at their danger, and his own strange and unnatural propensity. He had no antipathy toward any of them on the contrary, he had all the affection of a son and a brother. Although this desire to kill, haunted him perpetually for some weeks, he cautiously concealed it from his friends, and that so successfully that they had no mistrust of his feelings, or apprehensions of danger.

As the warm weather approached, and he began to labor out of doors, the propensity gradually subsided, and left him entirely before summer.

Early in the winter of 1844-5, the young man formed a partnership with a brother-in-law, to carry on the shoe business in a neighboring town, and they commenced operations about two weeks before he consulted me on the 8th of January.

Almost immediately after commencing this labor in the shop, with his brother, this impulse was re-excited, and he felt an irresistible desire to KILL HIM. So strongly was this feeling excited, many times a day that he felt compelled to leave his work, and quit the room frequently, believing as he now does, that he should have killed him, if he had not thus abruptly torn himself away.

After struggling many days with this dreadful propensity, he left his work without giving notice to his brother, and returned to his father's house, where he now remains the victim of the same wretched feelings, and he insists that he shall kill somebody, if not speedily cured. I prescribed some remedies, and a course of diet and regimen for him, and recommended him to call on me again, if he did not soon get better. Not having heard from him since, I hope that the dreadful impulse has again passed from his mind.

WORCESTER, March 4, 1845.

ARTICLE IV.

SCHOOLS IN LUNATIC ASYLUMS.

At the New York State Lunatic Asylum, at Utica, schools for the instruction of the patients of both sexes, were established soon after the opening of the Institution. These have been continued most of the time since, and to the manifest enjoyment and improvement of the patients.

We have three schools for the men, one of which has been managed for the past six months, wholly by a patient, the others by a teacher, hired for the purpose.

We have one school for the women, which is conducted by a hired instructress.

The schools commence at 10 in the morning, and at 3 in the afternoon, and continue about one hour. They are opened and closed by singing a hymn by the pupils. To enable all to unite in singing, we have hymns printed on cards, which each pupil holds in his hand.

The patients then read, spell, answer questions in Arithmetic, Geography, History, &c., assisted by black-boards, and a globe. A majority commit pieces to memory, and once in two weeks, we have a meeting of all the schools in the chapel, when they unite in singing. Then follows declamations and the reading of compositions.

In all the schools good order prevails, and many of the patients have made great proficiency. Some have here first learned to read and to write. Several inclined to be discontented, have been made far less so by attending school, and a considerable number who were already in a demented state, or fast approaching it, have improved in mind, and become interested in learning.

Occasionally we have an exhibition, when original plays are exhibited. The following account of two of these exhibitions, written by a patient, and published some time since in the *Utica Gazette*, may not be uninteresting:

MR. EDITOR—Few of your citizens are probably aware of the entertainments, which are got up at the Asylum—and none would think of finding amusement there. Yet I have been present on two recent occasions, when it abounded, and I was also gratified, to witness the success with which the more quiet portion of the patients, seek the means of rendering their condition happy. The first was a sort of theatrical exhibition, by the females, in the south wing, and consisted of music on the piano, by one who accompa-

nied it with a voice that denoted its former power, though now its notes were a little wild. Then there was a dialogue, in which a young lady was warned by a friendly aunt, against a certain matrimonial alliance; recitations, addresses, songs, and various characters followed—altogether a serio-comic affair, and very interesting from its novelty.

On Saturday evening last, a number of ladies and gentlemen from the city, were invited to a similar exhibition by patients of the other sex, in the north wing. There was speaking, dialogues, some recitations, and a display of mesmerism, which was done to the life, and was a capital burlesque of that *science*. The audience were convulsed with laughter, at the operation of the professor upon his Roderic Dhu. It was the production of genius, and would have been applauded in any place where wit is appreciated. The contents of a manuscript newspaper, called the *Asylumian*, just established, were then read, made up of the usual variety of miscellany, news, advertisements, &c. The terms are stated at \$3 a year, if paid in advance; and \$4, if not paid at all. There are several things worth copying into your paper, Mr. Editor; but I will send you but one, being an advertisement, which you may insert *pro bono publico*—if you please:

“Messrs. C. & F. hereby advertise to their friends and customers, that having made arrangements with the proprietor of the New York State Astor House, near Utica, under the auspices of Dr. Brigham, they will be able to accommodate ladies and gentlemen, on the most reasonable terms. Having experienced the good effects of its operations upon themselves, they can with confidence recommend it to others. The *Table d’Hote* will be well supplied, the attendants obliging, and the resting places easy and luxurious.

“Baths, warm and cold, and *shower baths*, *free of charge*, can be had at *all* hours. Carriages are had at the shortest notice, with good drivers; and the beautiful city of Utica

and villages adjacent, with mountains, hills and dales are always in prospect.

"Good music is had, and a variety of amusements. And in conclusion we would say, that refractory youths, and wild young men and women, are tamed at the shortest notice. The timid need have no fears, as the mildest ladies and gentlemen are employed as attendants, of great sagacity and trust-worthiness."

We wish not to over estimate the importance of schools in Lunatic Asylums, but we are confident, they have here been of great service; and like beneficial effects seem to have resulted from them in some other Asylums.

Dr. Conolly, Physician to the Hanwell Asylum, an immense establishment for the Insane near London, quite recently visited the Hospitals, for the Insane at Paris, and in the January number of the British and Foreign Medical Review, has given the following interesting account of the schools at the Salpetriere and Bicetre Hospitals:

THE SALPETRIERE.

The first Asylum which I visited, was the Salpetriere, a part of which immense institution is appropriated to insane women; of whom there were 1,600. M. Battelle, the Director of the civil hospitals of Paris, accompanied me; and we found M. Falret, one of the physicians of the Asylum, sitting in the school room, a somewhat small but comfortable apartment, in which were collected about 100 of the patients, all perfectly orderly, all neatly dressed, and appearing to take as much pleasure in the occupations of the school as those who witnessed them.

To any one accustomed like myself to the daily observation of the insane, the mere appearance of these patients gave eloquent testimony concerning their general good and kind management. Some were engaged in needlework, which they chose to continue whilst attending to the singing, recitations, and other proceedings of the school. A few only were absorbed in ideas which no change of place can

always relieve. None appeared to be in any way troubled or fatigued. All were neatly dressed ; their handkerchiefs and caps presenting the variety and some of the singularities always seen when the dress of insane females is not regulated by severe general rules. Above all, almost every one was cheerful, and regarded the attendants, officers, and visitors, without the least indication of suspicion or dislike. A few of the attendants were sitting among them, and by their participation in all that was done, contributed to the general good effect.

As the institution of schools in the Hanwell Asylum has been a favorite object of my ambition, but one in which my hopes have been frustrated, in consequence of their suppression by an authority, which I have no power of resisting, it was not without the most singular gratification that I beheld Dr. Falret sitting among his patients, like a father among his children, encouraging them, assisting them, directing them, and promoting all kinds of easy and agreeable intellectual exercises, that might diversify the time for the afflicted objects of his care, and, by gentle efforts, lead perhaps, in not a few cases, to the gradual restoration of those powers with the loss of which all is lost that is worth preserving. The tranquility, the content, the cheerfulness of that little room, I shall never forget ; and I trust that the hope such a spectacle inspired of being some day aided in a like attempt among the insane of my own country, will yet be realized before my mortal labors are concluded.

The patients at the Salpêtrière, have the advantage of a library, and several of them have read parts of the excellent books allowed for their perusal with so much attention as to be able, when requested, to recite them for the amusement of the other patients. Three or four of the women, in the school-room, were called upon in succession by Dr. Falret to do this. Each immediately stood up with much cheerfulness, and distinctly and pleasingly recited a short story or poem. This was done with great correctness ; and it seemed as if the patients knew the whole of some

long poems, which they went on reciting until stopped, when they sat down with an equal air of content. During the recitation many of the other patients appeared to be attentive hearers. Several of the patients were then invited to join in singing something; and they sung several verses, and in parts, very correctly and agreeably, and apparently without any sane leader. Afterward an Italian patient sung a beautiful air with considerable skill, to the evident satisfaction of her companions. I saw various specimens of their writing, which were excellent; it was, indeed, with regret that I left this part of the establishment, where, by means of innocent and improving recreations, the patients pass a portion of each day in tranquility, and, it may even be said, in happiness; and it will be long before I lose the wish to see those cheerful grateful groups again. The school at the Salpetriere is only a part of what has been done, and what I shall have to describe to you, for the instruction of the insane in Paris.

This place of careful instruction was but a preface to the whole of the establishment, which I found to be remarkable for its cleanliness, order, and tranquility.

The number and the comfort of the separate rooms for work, or reading, or recreation, at the Salpetriere are among the great advantages possessed by this Asylum. In more than one there is an excellent piano, and patients who are fond of music are permitted to play and sing there almost whenever they choose. These rooms are of various dimensions; some very large. In one large work-room there are 150 patients, some at needle work, and many employed in making, under the direction of a patient, very comfortable shoes of colored worsted, on a last. In other rooms I saw many patients collected together for employment, or sitting down to dinner, who were formerly considered so refractory as to make such social assembling impossible. One hundred and forty-three chronic cases were in one such apartment at dinner; and in another, eighty-four, of whom the greater number were advanced far into dementia, and many

of whom were to be seen, only three or four years ago, lying on the floor, and presenting the most lamentable spectacle. The ameliorations in this part of the Asylum, are all of very recent date, and very striking. Rooms have been built for these poor people, and their condition raised at once from abject wretchedness to comfort. The number of those capable of being usefully employed, has been found great beyond expectation, even among the least intelligent, the most inactive, and the least orderly of the patients; and idleness has become the exception.

THE BICETRE.

This large Asylum is appropriated to male patients, or rather, as in the case of the Salpetriere, a portion of the immense hospital is set apart for them, the rest being occupied by elderly or decayed trades-people and others. About 2,000 of these occupy the parts of the building first approached, and the buildings behind these contain 800 or 900 male lunatics. M. Voisin and M. Leuret are physicians to this part of the establishment; with both of whom, as well as with M. Mitivic, one of the physicians to the Salpetriere, I had subsequent opportunities of becoming acquainted.

I was accompanied around this asylum by M. Battelle, and by M. Mallon, the director, and had afterward an opportunity of hearing from himself the exposition of the views of one of its able physicians, M. Voisin, whose singular zeal in the cause of the idiotic class of patients has caused difficulties to be overcome, which appeared at first to be insurmountable. The first part of the Bicetre to which I was conducted was a school exclusively established for the improvement of these cases and of the epileptic, and nothing more extraordinary can well be imagined. No fewer than forty of these patients were assembled in a moderate sized school room, receiving various lessons and performing various evolutions under the direction of a very able school-master, M. Seguin, himself a pupil of the cele-

brated Itard, and endowed with that enthusiasm respecting his occupation before which difficulties vanish. His pupils had been all taught to sing to music ; and the little band of violins and other instruments, by which they were accompanied, was formed of the old almsmen of the hospital.

But all the *idiotic* part of this remarkable class also sung without any musical accompaniment, and kept excellent time and tune. They sung several compositions, and among others a very pretty song, written for them by M. Battelle, and sung by them on entering the class-room. Both the epileptic and idiotic were taught to write, and their copy-books would have done credit to any writing-school for young persons. Numerous exercises were gone through, of a kind of military character, with perfect correctness and precision. The youngest of the class was a little idiot boy of five years old, and it was interesting to see him following the rest, and imitating their actions, holding out his right arm, left arm, both arms, marching to the right and left, at the word of command, and to the sound of a drum, beaten with all the lively skill of a French drummer by another idiot, who was gratified by wearing a demi-military uniform. All these exercises were gone through by a collection of beings offering the smallest degree of intellectual promise, and usually left, in all asylums, in total indolence and apathy. Among them was one youth whose intellectual deficiency was marked in every look, gesture, and feature.

I think a more particular account of this poor boy's progress deserving of record, as an inducement to the philanthropist, to enter on a new field of instruction, presenting many difficulties, but yet not unproductive of results. But I must premise that to M. Voisin, one of the physicians of the Bicetre, the honor seems chiefly if not wholly due of having attracted attention to the various characters of idiots and their various capacities, with a view to cultivating, with precise views, even the fragmentary faculties existing in them. His work, entitled '*De l'Idiotie chez les Enfants,*'

abounds with remarks calculated to rescue the most infirm minds from neglect, and to encourage culture in cases before given up to despair. Fourteen years experience has confirmed the soundness of his opinions; and they have had the sanction of MM. Ferrus, Falret, and Leuret, physicians of the highest distinction in the department of mental disorders. M. Ferrus, who is the President of the Academy of Medicine, and Inspector-General of the Lunatic Asylums of France, was, indeed, the first to occupy himself, so long ago as in 1828, with the condition of idiots at the Bicetre, of which hospital he was the chief physician. He organized a school for them, caused them to be taught habits of order and industry, and to be instructed in reading, writing, arithmetic, and gymnastic exercises. M. Voisin's first publication on the subject appeared in 1830. The efforts of M. Falret at the Salpetriere, for the instruction of the insane, already spoken of, began in 1831 by the establishment of a school in that institution for idiotic females. Nine years later, MM. Vosin and Leuret, as physicians to the Bicetre, organized a system of instruction and education on a greater scale. These benevolent and successful efforts deserve to be remembered, as they no doubt prepared the way for the systematic attempt since made at the Bicetre, where M. Seguin is enabled to apply to practice, principles of tuition long recognized as regards the deaf and dumb, but only beginning to be acknowledged as respects those unfortunate beings whose mental faculties are congenitally imperfect in all the various degrees classed under the term idiocy. In this application, the master has to educate the muscular system and the sensorial apparatus, as well as the intellectual faculties, or rather the intellectual faculties through them, as a preliminary; doing, in fact, for them by art, by instruction, by rousing imitation, what nature does for healthier infant organization. The healthy infant is placed in a world calculated to exercise its senses and to evoke and perfect all its muscular powers, and, to a certain extent, its intellectual faculties. The imperfect or

idiotic infants is in the same world, but its senses are, to a certain extent, closed to these natural influences, and its powers of muscular motion are incomplete; its intellectual faculties are not evoked by these means, and are even incapable of being fully evoked by any means whatever. The attention is vague, the memory feeble, the imagination futile, comparison is most limited, judgment most imperfect, and all the affections, sentiments, and moral qualities are disordered or perverted. The interesting question is, to what extent can careful and skilful instruction make up for these natural deficiencies; and, as already done for the deaf, the dumb, and the blind, reclaim for these unfinished creatures the powers and privileges of life. The exertions of future philanthropists will answer this question. Improvement must not be looked for beyond what is strictly relative to the imperfect individual in each case; but it would seem to be true of idiots, as of the insane in general, that there is no case incapable of some amendment; that every case may be improved or cured, up to a certain point,—a principle of great general importance in reference to treatment.

In the school for idiots and epileptics, at the Bicetre, a careful register is kept of the psychological condition of each pupil, according to a printed form, for the examination of their instinctive, moral, intellectual, and perceptive state. I was obligingly furnished with a copy of the register relative to the subject of my immediate observations, *Charles Emile*, and also with a copy of the *resume* or summary of his case, made by M. Voisin himself.

The age of Charles Emile is fifteen: he was admitted to the school in June, 1843. He is described as being of a nervous and sanguine temperment, and in an almost complete state of idiocy: the faculties which remain being in a state of extraordinary activity, and rendering him dangerous to himself and to others: but still idiotic in his inclinations, sentiments, perceptions, faculties of perception and understanding, and also of his senses, of which some were

obtuse, and others too excitable. He was consequently unfit, to use the words of M. Voisin, "to harmonise with the world without." As regards his *inclinations*, he was signalized by a voracious, indiscriminate, gluttonous appetite, *un erotisme hideux*, and a blind and terrible instinct of destruction. He was wholly an animal. He was without attachment; overturned everything in his way, but without courage or intent; possessed no tact, intelligence, power of dissimulation, or sense of propriety; and was awkward to excess. His *moral sentiments* are described as *null*, except the love of approbation, and a noisy instinctive gaiety, independent of the external world. As to his *senses*, his eyes were never fixed, and seemed to act without his will; his taste was depraved; his touch obtuse; his ear recognized sounds, but was not attracted by any sound in particular; and he scarcely seemed to be possessed of the sense of smell. Devouring everything, however disgusting; brutally sensual; passionate,—breaking, tearing, and burning whatever he could lay his hand upon; and if prevented from doing so, pinching biting, scratching, and tearing himself, until he was covered with blood. He had the particularity of being so attracted by the eyes of his brothers, sisters, and playfellows, as to make the most persevering efforts to push them out with his fingers. He walked very imperfectly, and could neither run, leap, nor exert the act of throwing; sometimes he sprang like a leopard, and his delight was to strike one sonorous body against another. When any attempt was made to associate him with the other patients, he would start away with a sharp cry, and then come back to them hastily. M. Voisin's description concludes with these expressions: "All the faculties of perception in this youth are in a rudimentary state; and if I may venture so to express myself, it is incredibly difficult to draw him out of his individuality, to place him before exterior objects, and to make him take any notice of them. It would not be far from the truth to say, that for him all nature is almost completely veiled."

This description not only exemplifies M. Voisin's careful

mode of observation, but shows that an example of idiocy less favorable to culture could scarcely have been presented to the instructor. This same poor idiot boy is now docile in his manners, decent in his habits, and capable, though not without some visible effort, of directing his vague senses and wandering attention, so as to have developed his memory, to have acquired a limited instruction concerning various objects, and to have become affectionately conscious of the presence of his instructors and friends. His general appearance is still that of an idiot. His countenance, his mode of walking, all that he does, declares his very limited faculties. Nature has placed limits to the exercise of his powers which no art can remove. But he is redeemed from the constant dominion of the lowest animal propensities; several of his intellectual faculties are cultivated, some have even been called into life, and his better feelings have acquired some objects and some exercise. In such a case as this we are not so much to regard what is merely accomplished for the individual. A great principle is established by it in favour of thousands of defective organizations. After witnessing the general efforts of this school of the most imbecile human beings, and hearing the particulars of Charles Emile's history, it was really affecting to see him come forward when called, and essay to sing a little solo when requested; his attempt at first not being quite successful, but amended by his attention being more roused to it. His copy-book was then shown to me, and his writing was steady, and as good as that of most youths of his station in life. The schoolmaster, who seemed to take great pleasure in the improvement of this poor fellow, then showed us how he had taught Charles to count, by means of marbles and small pieces of wood, or marks made on a board, arranged in lines, the first containing an 0, the second 00, the third 000, and so on. Charles was sometimes out in his first calculations, but then made an effort and rectified himself. He distinguished one figure from another, naming their value. Large pieces of strong card, of various shapes, were placed

in succession in his hands ; and he named the figure of each, as square, triangle, &c., and afterward drew their outlines with chalk on a black board, and, according to the desire of M. Seguin, drew a perpendicular, or horizontal, or oblique line ; so effectually attending to what he was doing, that if any line was drawn incorrectly he rubbed it out and began anew. He also wrote several words on the board, and the name of the director of the Bicetre, without the name being spoken to him.

This case was altogether the most interesting of those which I saw ; but there was one poor idiot standing a great part of the time in a corner, to all appearance the very despair of art ; even this poor creature however, upon being noticed and brought to the table, proved capable of distinguishing the letters of the alphabet. Most of the others had received as much instruction as has been described, and could count, draw lines and figures, write, perform various exercises, and point to different parts of the body, as the head, the eyes, the arms, the feet, &c., when named to them. In all these cases, and pre-eminently in that of Charles Emile, the crowning glory of the attempt is, that whilst the senses, the muscular powers, and the intellect have received some cultivation, the habits have been improved, the propensities regulated, and some play has been given to the affections ; so that a wild, ungovernable animal, calculated to excite fear, aversion, or disgust, has been transformed into the likeness and manners of a man. It is difficult to avoid falling into the language of enthusiasm on beholding such an apparent miracle : but the means of its performance are simple, demanding only that rare perseverance without which nothing good or great is ever effected ; and suitable space, and local arrangements adapted to the conservation of the health and safety of the pupils ; to the establishment of cleanly habits ; to presenting them with objects for the exercise of their faculties of sense, motion, and intellect ; and to the promotion of good feelings and a cheerful active disposition. The idiot who is capable of playing and amu-

sing himself is already, as M. Seguin observes, somewhat improved. I can but regret that I had not time to watch the progress of this interesting school from day to day, and to trace the growth of knowledge in the different pupils; as of the first ideas of form and color, into writing and drawing; the development of articulation and the power of verbal expression; the extension of memory to calculation; the subsidence of gross propensities, and the springing forth and flourishing of virtuous emotions in a soil where, if even under the most favorable circumstances the blossoms and fruits are few, but for philanthropic culture all would be noxious or utterly barren.

The schools for the insane patients of the Bicetre, who are neither idiotic nor epileptic, exceed in interest, if possible, those of the Salpetriere. Male patients are better prepared in general than female patients to derive benefit from such instruction; they are also more attentive, and perhaps, more able to receive various instruction. I have never seen more exquisite penmanship than that of some of the male patients; the drawings of some of them were most beautiful; and I will not attempt to describe the effect of their singing, although I can never lose the impression of it. Here, too, as in the school at the Salpetriere, the most cheering thing of all was to see the evident comfort and happiness created by the various and not fatiguing occupations of the schools; to witness the satisfaction with which the afflicted, the paralysed, the utterly incurable, exhibited the performances which they yet retained the power to accomplish. If no other end were answered by the formation of schools, they ought to be established as recreative, palliative, remedial even, in every Lunatic Asylum.

There is no Asylum in which the good effect of occupation has been tried to a greater extent, than at the Bicetre. The exertions of M. Ferrus long since procured for this purpose the farm on St. Anne, at some distance from the Asylum. Unfavorable weather and want of time contributed to prevent my visiting this farm, the extent of which

is, I believe, about 150 acres. Its cultivation has realized the most sanguine expectations of the physicians as regards the bodily and mental improvement of the patients employed upon it; and, what is of far less consequence, has actually been profitable. A simple regard to the profit of occupation for the insane, will always limit the application of this most important remedy; and it is, therefore satisfactory that the farming at St. Anne has not been a source of loss. The patients in the schools, even some of the epileptic and idiotic, work when the weather permits it; and for some, who are employed nearly every day, there are evening classes. Thus every objection is removed, which can be raised against the instruction of the insane, even by those who regard economy as the first consideration. Out of 800 male patients, 200 receive instruction.

ARTICLE V.

INFLUENCE OF THE WEATHER UPON THE DISPOSITION AND THE MENTAL FACULTIES.

EVERY one we suppose has noticed that the weather has some effect upon the feelings and disposition—that wet, cold, and unpleasant days, induce moody and often irritable feelings, while a warm day with serene sky, and dry atmosphere, gives cheerfulness to every one. Physicians often notice that their patients are better when the weather is pleasant.

But upon the minds of some, unpleasant weather, with damp wind, has very serious effects—often changing the entire moral character. We apprehend it often leads to quarrels and crimes, and influences the disposition of jurors and legislators—teachers and scholars—clergymen and their hearers, &c.

Hence it is of vast importance that legislative halls,

court-rooms, school-houses, and churches, be well ventilated and well warmed. Yet the fact is notorious, that these places are among the worst ventilated, and worst warmed buildings in the country.

A distinguished advocate informed the writer of this, that he had often noticed the bad effect of a cold unpleasant atmosphere upon the temper of both court and jury, and seen an immediate change in this respect on the improvement of the temperature and atmosphere.

The Parliament House in London is now admirably ventilated, lighted and warmed, and it would be well if the arrangements adopted there for these purposes, were introduced into the public buildings of this country.

That the inhabitants of warm countries are more passionate and of quicker temper than those of cooler regions is well known.

"The cold in clime are cold in blood,"

"Afric is all the sun's and as her earth

Her human clay is kindled."

Dr. Sealy late resident physician at Florence, Messina, &c. states in a recent number of the Dublin Journal of Medical Science, that the climate of Sicily, and southern Italy, often affects residents after they have been there two or three years, and induces a peculiar nervous affection. The following condensed account of the disease we take from the last July number of the Medico-Chirurgical Review.

"It is characterized by an excessive irritability, attended with extraordinary mental and muscular activity, and seldom attacks the new comer, but more frequently those who have been resident between two or three years, and just beginning to suffer from *nostalgia*. There exists in it an inexpressible consciousness of disease, the mind is disturbed by visions, the imagination is morbidly awakened, yet the judgment still possesses its control over the mind, with scarce a capability of obeying its dictates.

Dr. Sealy is satisfied that it is a disease of climate. The modifications of it are great, and its grades various, from slight excitability to serious and formidable disease, affecting mind and body. According to the Doctor, 'it seems a hyperelimination of the nervous principle, a peculiar elastic evaporation, of a spiritual consciousness and capability, aroused by electrical agency or invisible atmospheric influence.' The imagination and sanguino-nervous temperaments are particularly liable to it, and suffer much during the prevalence of the Sirocco-wind, especially at Rome and Palermo, and at Naples and Sicily, when the atmosphere is charged with electricity. That all should feel excitement in that elastic atmosphere is not to be wondered at—it is when such excitement becomes excessive and permanent that it requires control. The extraordinary rarity of the atmosphere contributes much to this, the force with which impressions are conveyed to the senses. In Sicily the air is so attenuated and transparent that distance seems almost annihilated, and sounds come on the air with appalling force. Some parts of Italy are found to possess this exciting influence more than others.

Whilst residing at Florence, several cases of this nervous affection presented themselves to Dr. S., affording curious, and some of them most amusing traits. The severest case of it ever witnessed by him was in Messina in Sicily. On his arrival at Messina, from Naples, he was waited on by a gentleman stating that their resident clergyman was dangerously ill, and requested his immediate attendance; he stated that the town was in a ferment about him, the Church of England service having been suspended for some weeks. Dr. S. immediately waited on his patient—he found him in bed—countenance haggard—eyes glaring out of his head and deeply suffused and billious; skin dry and parched, and almost verging on the icteroid tint—tongue dry and red at edges, and covered with a brown fur in centre and back portion—pulse small and quick,—his general expression denoted the deepest misery, though his mind was perfectly

clear—he had been ill three weeks. He had been under the care of a Sicilian physician, and had taken very little medicine, none of a purgative kind, though he felt he wanted it, as his bowels had not been moved for some days. The Sicilian doctor declared his complaint to be March fever, and was treating him accordingly with quinine—the only other medicine he had taken was an infusion of taraxacum, the Sicilian panacea for all diseases. Dr. S. advised blue pill in a smart dose, combined with compound colocynth pill to excite the biliary secretion—to this were added leeches to the head—mustard sinapisms to the feet—the pills to be followed up by a bitter saline mixture to full purging. After 12 hours there was a perceptible improvement—the patient had been well purged—his mind became more tranquil, and his nervous system much quieted. During the progress of his disease, his mental hallucinations were extraordinary, almost amounting to what the French Mesmerisers denominate *clairvoyance*, and his visions were frightful—his pervading wish was to tear everything near him, to shout, to sing, and *curse*—he fancied he saw his limbs leave his body he was convinced of the unreality of the vision, and of its being the result of a diseased imagination—yet so palpable was the delusive vision that he could scarcely correct the delusion by the utmost effort of his reason.

The bodily disease, separated from the mental hallucination, evidently had its origin in the biliary and chylopoietic viscera—this was indicated by all the symptoms as well as by the alvine discharges. This was the disease in its severest type. The minor modifications of the disease, met elsewhere, were not attended with such severe constitutional symptoms; and in many cases where severe and distressing mental hallucinations existed, were unaccompanied by morbid appearances. Dr. Sealy states that he could almost always trace the disease to some engorgement of the *chylopoietic viscera*—he considered the disease as a modification of hypochondriasis, the nervous system being over-

exerted by atmospheric influence, while the biliary and digestive systems were deranged at the same time.

The most successful treatment, according to the Doctor, is a modification of mercurial and vegetative purgatives, with a modified anodyne and stimulating plan of treatment."

But the *damp winds* of South America, have still worse effects upon the temper of some individuals. The following account of these winds, and their effect on the mental faculties, is taken from the Penny Magazine, for September, 1844—to which our attention was directed by Dr. T. R. Beck, of Albany.

"The inhabitants of the La Plata provinces are subject to other alternations of climate, not less remarkable than those resulting from the actual presence or absence of rain. Northward of Buenos Ayres is a very marshy district; while south-westward is the giant chain of the Andes, separated only by the dry plains of the Pampas; and according as the wind blows from one or other of these quarters, the effects are most extraordinary. Sir Woodbine Parish, who resided for a considerable time at Buenos Ayres, noticed this subject particularly, and some of his details are highly instructive.

By the time the north wind reaches the city, it has become so overcharged with moisture, that everything is made damp; boots and books become mildewed; keys rust even in the pocket; and good fires are necessary to keep the apartments dry. Upon the bodily system the effect produced by this prevailing humidity, is a general lassitude and relaxation, opening the pores of the skin, and inducing great liability to colds, sore throats, rheumatic affections, and all the consequences of checked perspiration. As a safeguard against the consequences of this state of things, the inhabitants wear woollen clothing, even if the weather be quite hot; and although Europeans would prefer wearing cool cotton clothing in such a climate, they soon learn that the native inhabitants are right in the plan they

pursue. It is in the immediate vicinity of the river Plata that the effects are the worst.

This damp wind of La Plata seems to affect the temper more than the constitution, and in so far differs somewhat from the "sirocco" of Malta. The irritability and ill-humor which this damp wind excites in some of the inhabitants amount to little less than a temporary derangement of their moral faculties. It is a common thing for men amongst the better class to shut themselves up in their houses during its continuance, and lay aside all business till it has passed; whilst among the lower orders it is always remarked that cases of quarrelling and bloodshed are much more frequent during the north wind than at any other time. In short, everything is disarranged, and every body lays the fault to one source—*Senor es el viento norte.*"

A physician of many years' standing who had closely studied the effects of this dreaded "*viento norte*," or north wind, on the animal system, gave Sir W. Parish, the following account of an instance which had come under his personal notice:—"A man named Garcia was executed for murder. He was a person of some education, esteemed by those who knew him, and was in general rather remarkable than otherwise for the civility and amenity of his manners; his countenance was open and handsome, and his disposition frank and generous. But when the north wind set in, he appeared to lose all command of himself; and such was his extreme irritability, that during its continuance he could hardly speak to any one in the street without quarrelling. In a conversation with my informant, a few hours before his execution, he admitted that it was the third murder he had been guilty of, besides having been engaged in more than twenty fights with knives, in which he had both given and received many serious wounds; but he observed, 'it was the north wind, and not he that did it.' When he rose from his bed in the morning, he said, he was at once aware of its accursed influence over him; a dull headache first, and then a feeling of impatience at every thing about him, would

cause him to take umbrage, even at the members of his own family, on the most trivial occurrence. If he went abroad, his headache generally became worse; a heavy weight seemed to hang over his temples: he sought objects, as it were, through a cloud; and was hardly conscious where he went. He was fond of play, and if in such a mood a gambling-house was in his way, he seldom resisted the temptation; once there, any turn of ill luck would so irritate him, that the chances were he would insult some of the by-standers. Those who knew him, perhaps, would bear with his ill-humors: but if unhappily he chanced to meet with a stranger disposed to resent his abuse, they seldom parted without bloodshed. Such was the account the wretched man gave of himself, and it was corroborated afterwards by his relations and friends: who added, that no sooner had the cause of his excitement passed away, than he would deplore his weakness, and never rested till he had sought out and made his peace with those whom he had hurt or offended."

Many of the female inhabitants of the city, during the continuance of the "*viento norte*," may be seen walking through the streets with large split-beans stuck upon their temples; these are said to act as a slight blister, and to counteract the relaxation caused by the state of the atmosphere. It is found that during this period old wounds often burst out afresh; new ones are very difficult to heal; an apparently trivial sprain becomes at this period very serious; and lockjaw from the most trifling accident is very frequent. In domestic matters, too, everything is out of sorts at such a time; the meat turns putrid, the milk curdles, and the bread becomes bad before it can be eaten.

But no sooner does the "*pampero*" succeed this "*viento norte*," than everything changes almost instantly. The *pampero* or south west wind, blowing from the dry and snowy summits of the Andes, across the Pampas to Buenos Ayres, sweeps away the dreaded north-wind and all its effects, and substitutes a dry healthy air in its place."

ARTICLE VI.

SECOND ANNUAL FAIR AT THE N. Y. STATE LUNATIC ASYLUM.

IN the first number of this Journal, we stated that a *fair* was held here in January, 1844, for the disposal of articles manufactured by the patients. From the sales at that time and of articles made by the women, and since sold, we realized a sufficient sum to purchase a considerable addition to our library, some musical instruments, a ticket of admission for all the inmates of the Asylum to the Museum, in Utica, for one year, and also to erect a small handsome *green-house*, which we find to be an admirable appendage to our establishment. It already contains five hundred flourishing plants, and numerous flowers, and is the daily resort of some of the patients.

But the greatest good which resulted from the fair, was the pleasure which the designing and making the various articles afforded to the patients. To several, this appeared to be the means of restoration.

Having experienced nothing but good, from the first fair, we determined some months since, to have another. This was held the 14th of February, St. Valentine's day—and the beneficial effects resulting from it, are more strikingly evident this year than the last.

The Editor of the Utica Gazette was present at the fair, and has thus happily described it.

“SECOND FAIR AT THE LUNATIC ASYLUM.—A piercing north-easter occasioned a smaller attendance at the exhibition of the fancies and fancy work of the inmates of the State Lunatic Asylum this year than last. Sailors whistle for the wind; the moon *halos* for it, and Thursday night she displayed a ring, which, though appropriate to St. Val-

entire's eve, was not the *fair* thing to her liege subjects, the lunatics. Still, that portion of the spacious hall occupied by the tables was constantly thronged, and we presume, from appearances, that a better business was done there than in all Genesee street on that day. The entire hall, which is over two hundred feet in length, was this year decorated in the most tasteful manner with evergreens and rosettes. The scene, upon entering, strikingly resembled the pantomimic representations of a fair which are given upon the stage. The visitors congregated about the tables in the lower portion of the hall seemed entirely absorbed in the business of inspecting and purchasing; what little noise was made, being lost in the distance. We were struck at the other fair with the peculiar stillness which prevailed, notwithstanding the presence of several hundred persons, who at least made all the motions of talking. The voice is either involuntarily subdued in such a place, from an impression like that upon entering a sick room, or the sound is deadened by the construction of the hall.

The tables were covered with a profusion of articles, useful, fanciful and fantastical, all the work of the patients. The Superintendent has lately introduced a new employment into the institution, peculiarly adapted to the genius of the inmates. A Whittling School has been established, and one of the tables was devoted to the specimens of this Yankee art. We doubt whether the most valuable collection of statuary would have produced as general admiration. In addition to the carved semblances of all ordinary things, such as houses, temples, ships, chains, &c., and all four footed, two legged and creeping things, there were many works of pure imagination, presenting strongly marked characteristics of the Asylum school. We noticed one effigy, intended by the artist for a representation of a fellow-patient, that we should prefer to have elsewhere than in our sleeping-room. The masters of this art evinced either rationality or irrationality by affixing the most moderate prices to their productions.

The attention of the younger portion of the visitors was divided between the rag babies and the cake table, which latter partook of the eccentric disposition of the place, and presented edible things in forms not deemed tempting since the days of Adam and Eve. Gingerbread anacondas lay waiting to be swallowed, and other monstrous serpents coiled themselves into cake baskets. The Post-office partook of the plethora which affected that department in the outer world on that day, with perhaps no great difference in the quality of the effusions; if anything, we should think those of the Asylum would have the advantage.

"Great wits to madmen, sure, are near allied,"

probably much more nearly than small wits, which is all that many Valentine writers would claim to be.

We can mention but few of the great variety of articles displayed. It was a work of several hours to inspect them. The useful articles showed that the unimpaired faculties of the patients were turned to a good account. The fanciful, displayed no ordinary degree of taste, and frequently the possession of superior accomplishments, in their makers. The fantasticals, are of course beyond description. There was a representation of Queen Victoria and her spouse, which would have exacted commiseration from the sternest republican. The Prince seemed intended as the personification of a hen peck, his hair torn out, and, by a happy association of ideas about apron strings, his visual organs were made of those eyes which are mates to hooks.

As a whole, we think this fair exceeded the one of last year, in variety and interest. The preparations for it engrossed the attention of those engaged upon them for several weeks, and we were pleased to learn with the same beneficial consequences which attended the former one. Several permanent cures have been effected through its instrumentality. These glimpses at the occupations and amusements of the Asylum must lead many to regard a residence within its walls, as anything but disagreeable, and dissipate

entirely those prejudices which frequently prevent the friends of the afflicted from immediately placing them in the only place where a cure is likely to be effected."

Notwithstanding the day was severely cold, and the most unpleasant of the season, yet a large number of ladies and gentlemen from Utica and the adjoining neighborhood attended, and the sale of articles was as great as the year previous.

The presence of agreeable company that appeared pleased with the exhibition, and the disposal of the articles, afforded much enjoyment to many of the patients; but the benefits resulting to them from the fair did not end with the day. Many derived much pleasure from writing accounts of it to their friends and acquaintances. To make this evident and to give a full account of the fair, we quote a few short passages from some of these letters.

One who had taken an active part in making articles for sale, in a letter addressed to a patient who had recovered and gone home a few weeks previous to the fair, says:

"The fair was a very beautiful one. The hall was decorated in the best style, under the direction of Miss —, with festoons and wreaths of flowers—and arbor-vitæ and hemlock and pine. The dining room was adorned with flowers from the green house, the result of last year's fair. About 2 P. M., company began to arrive. I knew most of the managers' ladies and their daughters, and they assisted us at the sale. Our table was beautifully supplied. Mrs. — worked a card basket and also the pretty flower basket I began. Your velvet one was completed with silver balls and flat silver bordering with a green stripe in the centre. It was beautiful, and *sold* immediately, but I do not know the buyer. I worked with the assistance of Miss — (a new and very interesting patient)—a new style of rug. Miss — made a doll in Mrs. — style, that was much admired. We all assisted in making a large one in the fashion of a young gentleman, which was a great curiosity. Mrs. —, who is still with us, made part of it. Mrs. — part,

and I part. Miss —— whiskered him. I made and painted his gloves, and Mrs. —— his shoes, and he sold at once."

Another in writing to her brother, says, "I had not been well enough to do much until a short time before the fair. I knit a worsted bag, and two pairs of mittens, and cushioned some seats. Some of the lady patients have been at work a long time, plying the needle on card paper and canvass, and silk and velvet, with worsted and silk floss until they produced some most elegant work boxes, sofas, cushions, portfolios, bags without number, emery strawberries, needle books, pin cushions, &c., &c.

"The hall was gracefully trimmed with ever-greens from the woods, and artificial flowers made of tissue paper, and early in the morning the tables were prepared and the fancy and household articles arranged for inspection and sale. The patients from all parts of the house then came in and saw and examined every thing, and in the afternoon company came from the city, gentlemen and ladies in great numbers, and purchased nearly everything made."

Another who had long been melancholy and inactive, in writing to her husband, says: "We had a great *fair* last week. I made several pretty things, and enjoyed myself very much, I was so much better in mind than I had been. I wish you could have been here, and seen the beautiful things we displayed. There were all kinds of needle work, baskets, cushions, needle books, &c. One of my baskets was velvet, worked with a wreath of colored worsted, and trimmed with gimp. It was very pretty. I hope I shall soon be restored to you in renewed health of body and mind. I feel so much better, I now do hope we shall yet see years of happiness together."

Another to her sister, says: "We had a fair on the 14th, and many fine things and wonderful curiosities made their appearance. The hall was tastefully decorated with ever-greens; and in the afternoon, city characters, with plenty of cash came, and there was a great crowd, but no confusion. The whole scene was calculated to strike the eye, and please

all. If I ever see you, I will give you a full description of it. I worked steadily a number of weeks making things, and was complimented by the ladies from the city, in their saying I succeeded admirably in my articles."

Another patient, a gentleman, thus writes :

" Oh dear what can the matter be,
Johnny's so long at the Fair,
He promised to buy me a bunch of blue ribbon
To tie up my bonny brown hair."

" The fair at the Asylum was a beautiful display of taste and ingenuity, and was honored by the presence of his Honor the Mayor, and his Honor the Recorder of the city of Utica. The Rev. Dr. Rudd, Prof. Batchelder, the Managers of the Asylum, the Editor of the Utica Daily Gazette, and other distinguished fellow citizens, and who remunerated the laborers with a timely adaptation of silver and gold. All that came bought something as a memento of an unlinked mind and I suppose will try their optics to see if they can discover the mark of the broken link. Ladies run the risk of being called foolish, by urging and inducing their actual and prospective husbands to buy largely.

The ornaments and festoons of the hall, were splendid. The flowers though artificial were so natural that I actually sinelled of them, and thought of the humming-bird, that was cheated with such cheats. The day was very cold, but every body looked well and seemed pleased. The ladies like delicate roses will expose themselves all day to the storm, bend under its blast, and lift their heads as beautiful as in sunshine, and be as sweet and attractive as ever. I can not enumerate all the articles—an immense variety from an unbroken and unbreakable heart for sixpence, up to costly articles for the toilet table.

The American Whittling Society, a new society just established at the Asylum, contributed largely, and bids fair to surpass in its manufactures anything to be found at any toy-shop, bazar, or Bonfanti's in the country."

ARTICLE VII.

THE ANTERIOR LOBE OF THE BRAIN TRAVERSED BY A BULLET, WITHOUT LESION OF THE INTELLECTUAL FACULTIES.

Translated from the French, by PLINY EARLE, M. D., Physician to the Bloomingdale Asylum for the Insane.

[This case is related in a letter addressed to the President of the French Academy of Medicine, by L. Blaquier, D. M. P., Member of the Academy of Mexico, and of the Royal Academy of Madrid. It was published in the *Journal des connaissances, medico-chirurgicales*.]

In the year 1813, an officer of cavalry, lived with his family in the district of San Pablo, Mexico. A child of this man, aged 12 years, was imprudently playing with a brass pistol, with calibre for balls, of 17 to the pound, when, at the moment his brother, four and a half years of age, was before it, the pistol was discharged. The ball entered the head of the little boy, at the temple, traversed the brain, and came out at the opposite temple. Had death supervened in a few days, it is probable that a fact, even under those circumstances, would have passed unnoticed by the physician who was called. But the prolonged duration of the case, and the extremely curious circumstance of the integrity of the intellectual faculties of the wounded boy, aroused this indifference, and a large number of the physicians of the Capitol were called to witness the fact—which had now existed twenty days.

This day, as on the following days, we found the young patient with eyelids black and blue, sitting upon his bed, sometimes playing with his toys, impatiently calling for more food than was allowed, sufficiently cheerful when his wounds were being dressed,—a proceeding which *crossed*

him more than it caused him to suffer—and enjoying the use of all the intellectual faculties of children of his age—and it is well known that they are precocious in this climate. His memory was perfect, judgment healthy, sleep a little interrupted—probably from want of exercise,—his character similar to what it was before the accident; corporeal functions intact.

The dressings being removed, the external wounds upon the temples, were exposed to view. They were both situated about one and a half inches perpendicularly above the external angles of the eyes,—reference being made to a line drawn transversely to the vertical axis of the head. A large bullet probe (*style bouton*) was introduced into each wound, to the depth of at least *twenty lines*, and it was evident, that, with a little greater temerity, it might have been passed from one wound to the other. Enough was seen to lead to the conclusion that the head had been well scooped (*trouee*) from side to side, and that the ball had not passed around the cranium beneath the integuments.

Six additional days elapsed without any additional change in the condition of the patient, who was visited every day, and alternately, at the time of dressing the wounds, by a number of professional brethren, both Mexicans and foreigners.

At length the scene changed; unequivocal symptoms of inflammation appeared, and the little patient died on the twenty-ninth day.

An autopsy being made, the opening in the cranium where the ball entered, was, as would naturally happen, smaller and better defined than that of the opposite side where the ball passed out. The anterior portions of both hemispheres were traversed by the ball. Anteriorly to its track, the cerebral substance was from six to eight lines in thickness. Above the track, the gray matter was uninjured; the ventricles also were intact. Suppuration extended throughout the track and the meninges were inflamed.

NOTE.—To the foregoing account we find added, that M. Blaquiere who communicated it to the Academy, "considers it fatal to phrenological doctrines, as the seat of several important phrenological faculties was destroyed, and yet no functional lesion whatever of the brain was observed."

We do not concur in this opinion of M. B., though we consider the case a remarkable one. It is scarcely more fatal to phrenological doctrines than to the well established doctrine, that the brain is the organ of the mind. The portion of the gray substance of the brain injured by the ball, was evidently *very small*—and therefore the seat of several important phrenological faculties *was not* destroyed; besides, we do not learn that the same portion of each hemisphere was injured. But was each mental faculty interrogated properly? All would not have been, as some are not near filled at so early an age. The patient may have had good memory on many subjects, and possessed many faculties in their integrity, and yet others be much impaired though this might not be observed without very careful observation.

ARTICLE VIII.

THE POETICAL TEMPERAMENT, AND FACULTY.

By the Hon. EZEKIEL BACON, Utica, N. Y.

TO DR. AMARIAH BRIGHAM—

My Dear Sir: I HAVE read the article entitled "Poetry of Insanity," by Dr. Earle, in the last number of the Journal of Insanity, which you pointed out to me, with much interest and attention; the more so, probably, from the great similarity of sentiment and opinion which it manifests, to that which I have for a long time entertained on that subject; suggested as they at first were, by my own person-

al experience, and from the incidents and manifestations of a state of bodily and mental infirmity, some of which are not unknown to you. It is now nearly three years since, that I took the opportunity of expressing those views in an article, written for, and published in a periodical journal, in a distant part of this country; some portion of which, with some additional thoughts, I now take the liberty agreeably to your intimations, of transmitting you, and for such use as you may judge proper.

Amongst other views of this subject in Dr. Earle's interesting article, I was much impressed with the truth of his position, when he says, "that it is well known, that insanity frequently develops, or gives greater activity to powers and faculties of the mind, which prior to its invasion, had remained either dormant, or but slightly manifested. No other power is more frequently thus rendered prominent, than that of poetical composition;" which position he illustrates in the person and the productions of Cowper. In confirmation of which position, it has happened within my own experience and observation, to realize the fact, that during a long state of deep disease and depression both of body and of mind, and a nearly total seclusion from the occupations and enjoyments of the world, for many years, the wandering imagination was ever picturing to itself unwonted forms of beauty and desirableness, in all the forms of nature, of art, and of the social relations of the world around, and beyond me; viewed indeed, only, (as matters of complacency and actual fruition,) either in *past retrospect*, or in *future prospective*; the former having to the conscious sense, wholly and irretrievably departed from my grasp; and the latter placed at an equally hopeless and unattainable distance; uttering its sensations, when giving vent to them at all, in ceaseless emanations of wandering dreamings, and melancholy lamentations, over "departed glories," and the dark ruins which then encompassed and overwhelmed the struggling subject of them; and when, as afterwards happened, slowly emerging from this forlorn condition, the same beauties,

scenes and relations, breaking upon the aroused and engaged senses, with new and equally unwonted force and interest, to a degree which might properly be termed enrapturing and absorbent of all the other faculties and emotions of the soul, and impressibly disposed and excited to give vent and utterance to them, so far as I lamely and imperfectly was enabled so to do, in corresponding strains of exhilarating numbers, such as they were, and other analogous manifestations ; of too many of which *perpetrations* upon "the King's English," yourself and other indulgent friends, have been the kind, and as I most gratefully confess, the very patient subjects.

And now, how, and why has all this variety and change of temperament happened, and been brought about in the regions of the same "earthly tabernacle?" the sun in the firmament shone as brightly, the flowers bloomed as sweetly, and emitted their odors as fragrantly ; all nature smiled as joyously, and the social relations of life were as dear and as valued, at the one period, as at the other ; but how inexpressibly different were the images which they impressed upon the retina of the sensitive and the imaginative faculties and perceptions of the being who was subjected to their diversified influences? This is a question of deep import, which I leave for the physiologist, the phrenologist, the metaphysician, and the moralist to moot and settle as they may ; of one thing I can safely and surely affirm, "whereas I was blind," or worse than blind to most of the many manifestations of the various beauties and allurements of nature and of providence, or saw them but through a medium of thick darkness, or as "trees walking," I have at other times, at least fancied that I saw them in all, and more than all their attractive grace, harmony, and desirableness, and which is the most correct view, and more conformable to their essential and eternal relations to man, and with themselves, and with the great author of them all, may possibly be a question to be solved hereafter ; not so willing now, as once I

might have been to adopt the sad and sombre vaticination of Byron.

"That melancholy is the telescope of truth,
Stripping the distance of its fantasies,
Making the sad reality more real."

* * * * *

Since the foregoing remarks were written, I have happened to have called to my recollection, the following passages in Macauley's notice of the life and writings of Milton, which are here subjoined.

"Perhaps no man can be a poet, or can even enjoy poetry, without a certain unsoundness of mind, if anything which gives so much pleasure ought to be called unsoundness. By poetry, we mean not of course, all writing, nor even all good writing in verse; our definition excludes many metrical compositions, which on other grounds, deserve the highest praise. By poetry, we mean the art of employing words in such a manner as to produce an illusion on the imagination; the art of doing by means of words, what the painter does by means of colors. Thus the greatest of poets has described it, in lines universally admired, for the vigor and felicity of their diction; and still more valuable on account of the just notion, which they convey of the art, in which he excelled.

"As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing,
A lonely habitation and a name."

There are the feats of the "fine frenzy" which he attributes to the poet; a fine frenzy doubtless, but still a frenzy. Truth indeed is essential to poetry; but it is the truth of madness. The reasonings are just, but the premises are false. After the first suppositions have been made, every thing ought to be consistent; but those suppositions require a degree of credulity, which almost amounts to a partial temporary derangement of the intellect. Hence of all

people, children are the most imaginative. They abandon themselves without reserve to every illusion. Every image which is strongly presented to their mental eye produces on them the effect of reality. Such is the despotism of imagination, over uncultivated minds."

I am Sir,

Yours very respectfully,

UTICA, March 14, 1845.

E. BACON.

The subjoined is the article alluded to, in the forepart of the previous remarks; and which was published at the time when it bears date, under the title of "The poetical temperament and faculty."

I will venture the not very flattering or encouraging suggestion to the aspirant for poetical talent or fame, that it is seldom a faculty or a temperament, to be either coveted or envied; being, as it is believed, in its higher degrees, and when assiduously cultivated, rarely, if ever, the accompaniment, or the fruit of a composed, undisturbed, and equally balanced mind; but usually of one which is either inordinately elevated, joyous and hallucinated, on the one hand, or, as is much more often the case, is deeply depressed, joyless and afflicted on the other. From the former, burst forth spontaneously, as from a living and pent up fountain, cheerful and exhilarating strains of stirring melody; and from the latter, as naturally and necessarily, sad and plaintive ones. Milton, Shakspeare, Gay, Akenside, Thomas Moore, our own Pierpont, and as compared with the opposite list, a few others only of the most distinguished English poets, may be cited as samples of the former class; and Johnson, Young, Gray, Collins, Kirk White, Pollok, Cowper, and (*instar omnium*.) Byron, of the latter; and alas! how largely might the names on this last sad roll be increased. The universally impressive strains of both these classes, in their own appropriate temples, are but the strong and impressive promptings of nature, and the inevitable working of nature's laws; and their deep and living tones can

not, to any available extent, be either imitated or counterfeited, by him who feels not their quickening impulses struggling within for utterance and deliverance. For as some one has briefly and tersely expressed the idea,

“—— What is poetry, but to create
From over feeling, good or ill; and aim
At an external life beyond our fate?”

Or as Byron has it,

“Feeling in a poet, is the source of other's feeling.”

Robert Burns may properly be cited as a specimen alternately of both classes, as the habits, events, and circumstances of his life at different periods affected his extremely sensitive system, and ethereal spirit. So that he who could at one time rattle away in the careless strains of “Tam O'Shanter,” at another, could only lament in bitter words, that “man was made to mourn.” Swift and Shenstone, the latter however in a lower scale of intellectual power, may probably fall under the same category.

Every animal lifts up that voice, and utters that cry, which best befits its condition, and bespeaks most strongly its sensations and its wants. The difference is not greater between the plaintive notes of the cuckoo, and the mourning dove, on the one hand, and the cheerful and merry trillings of the lark and the nightingale on the other, (although tenants of the same verdant grove, and equal commoners upon nature's unstinted bounties,) than it is between the sketches of a Milton and a Byron, when contemplating the same created forms,—viewed only through a medium having different powers of magnifying, or distorting the various images which the same objects formed upon the retina of their mental visions. Take for instance, the utterly contrasted aspect in which the view of an opening summer's morning, presents itself to the varied sense of each. Says Milton, as if in the joyous composure of a pleasant and unruffled dream—

"Now morn her rosy steps in eastern clime
Advancing strewed the earth with orient pearl,
When Adam waked."——

———"Then with voice
Mild as when Zephyrus from Flora breathes,
Her soft hand touching, whispered thus: Awake
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever new delight,
Awake; the morning shines, and the fresh field
Calls us; we lose the prime to mark how spring
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed;
How nature paints her colors, how the bee
Sins on the bloom, extracting liquid sweets."

See now, the same soft, tranquil, and consoling features
transferred to the vivid but dark canvass, and drawn by
the mighty but sombre pencil of Byron:

"Night wanes, the vapors round the mountain curled
Melt into morn, and light awakes the world.
Man has another day to swell the past,
And lead him near to little but his last;
But mighty nature bounds as from her birth,
The sun is in the heavens, and light on earth;
Flowers in the valley, splendor in the beam,
Health on the gale, and freshness in the stream;
Immortal man! behold her glory shine,
And ery exulting inly, 'they are thine.'
Gaze on, while yet thy gladdened eye may see,
A morrow comes, when they are not for thee;
And grieve what may, above thy senseless bier,
Nor earth, nor sky, will yield a single tear;
Nor cloud shall gather more, nor leaf shall fall,
Nor gale breathe forth one sigh for thee,—for all;
But creeping things shall revel in their spoil,
And fit thy clay to fertilize the soil."

Who could believe, if it were not a certain fact, that the
former cheerful and hopeful anthem, issued from the lone
chamber of a poor, blind, and deserted old man, who could
obtain but five English pounds for his great and immortal
work, "*Paradise Lost*;" while the latter reckless and despair-
ing lamentation proceeded from the vaulted roofs of an he-

editary patron and lord, whose most inconsiderable productions commanded their weight in gold from the London book-sellers. Much of this contrasted difference may perhaps be attributable to moral and adventitious considerations. But can there be a doubt that nature had stamped upon the physical and spiritual features of each, an essentially different conformation and tendency? Could the skulls of both now be exhumed, there is little doubt that a skilful phrenologist could at once assign each to its proper owner.

It is rather a melancholy consideration to realize, but it is believed to be substantially the fact, that so far as external circumstances, and collateral influences operate upon the mind, adversity and affliction in their thousand forms, are much oftener the fathers of poetical imagining, and fanciful dreamings, (sombre and sad though they may be,) than are the opposite influences of prosperity, peace, and self-satisfaction, in eliciting the corresponding emotions of joyfulness and felicitation. In the latter condition, the heart, as by a sort of natural *vis inertiae*, settles itself down into a state of passive quietude; while in the former, the mind's eye magnifies, and the heart struggles with accelerated force to reach again, even though it be only in imaginary graspings, the fondly regretted objects of forever departed and vanished enjoyments: and that vain effort failing, as it must, strives to supply the loss by the substitution of some still more exciting and distant object of contemplation and of fancy. And these struggling emotions must usually in some shape or other, break forth in corresponding tones of expressive utterance, modified in their form and effect, by the natural temperment, the education, and the general attainments of the subject of them. Perhaps it is on this principle that the dying notes of the swan are said to be the sweetest; and the amateur keepers of certain singing birds, close up the eyes of their little prisoners, for the purpose of increasing their natural powers and appetency to song. *Paradise Lost*, was written, or rather dictated by its sightless author, when to him, the cheering light of this fair creation was forever extinct: and

from his inspired muse in the midst of her most sublime flights into the bright regions of uncreated and unclouded day, burst forth that most sad and touching lament,—

“ Now clouds instead, and ever during dark
Surround me, from the cheerful ways of men
Cut off, and for the book of knowledge fair,
Presented with a universal blank
Of nature's works, to me expunged and razed.”

Upon a general view of the field of poetic effort, labor and reward, it may then well be said, that its near aspect is, in truth, but an uninviting and unenviable one. Of the deepest and most effective powers of its most successful devotees, we can only predicate what one of them says of melancholy, “they are fearful gifts.” “The poet's eyes,” so vividly and captivantly pictured as “in a fine phrenzy rolling,” too often opens to its unhappy possessor, those unbidden and intrusive visions of troublous existence, from a closer or longer view of which he may well exclaim, “Oh, spare my aching sight.”

What then is the fancy, the fire, and the imagination, of the most highly gifted bard, minstrel, or poet, but a species of mental intoxication, and the regular and convulsive throes of a disturbed and unequally balanced system, driven by the resistless force of a complicated and mysterious machinery; of the secret springs of which, we as yet know but little, except what we dearly learn from its jarring movements, and its disastrous ruins. And if so, is it not one of the last faculties to be coveted or envied; or which one could rationally wish either himself or his dearest friend to be possessed of, or rather to be *possessed with*?

Since the above was written, the writer has for the first time read a striking article of Carlyle's, entitled “Characteristics,” which on a much more extended scale, suggests and carries out the idea that a state of perfect health and balanced order, both in the physical and spiritual system, produces a condition something like *unconscious rest*, and a state of quiet

repose; that it is disease and unequal action of some of the organs, powers, and faculties, which disturbs the resting balance, and puts the machine in forced motion; which then manifests its disturbance by new and unusual efforts, and struggling indications to recover the equilibrium, and to restore the harmonious equal action of all the chords and springs. These are but broken hints of his more fully and clearly explained and original ideas on this subject. The ideas of the writer of this article, in relation to their application to the poetical temperament and faculty, are, as he is sensible, very lamely and insufficiently expressed, and not by any means as he has desired to do. They may serve as hints for deeper and more composed thinkers, and more lucid and tranquil writers.

Utica, July, 1842.

F. B.

NOTICES OF BOOKS.

1. *TRAITE DE PATHOLOGIE CEREBRALE ou des Maladies du Cerveau. Nouvelles Recherches sur sa Structure, ses Fonctions, ses Alterations, et sur leur Traitement Therapeutique, Moral et Hygienique. Par Scipio Pinel, Paris, 1844, 8vo. pp. 564.*

A Treatise upon Cerebral Pathology, or the Maladies of the Brain, by Scipio Pinel.

The author of this work is the son of the illustrious Pinel, who in 1792, contrary to the advice of his colleagues, unchained the maniacs of the Bicetre hospital, and commenced the work of reform in the treatment of the insane.

The son has had the charge of the same hospital, and has seen much of insanity. He is also well known as an author, having heretofore published several useful works relating to mental diseases and the care of the insane.

The present work we consider the best of all, and a very valuable one. We can not perhaps give a better idea of the work, than the author furnishes in his introduction.

"This Treatise" says he, "is elementary, and practical, and is principally destined for the use of students and physicians, who wish to find in a small compass a complete account of the structure, functions, and diseases of the brain, and also whatever relates to the treatment." It contains also some new researches of the author, particularly on acute inflammation of the brain, on its induration and on oedema or serous infiltration of this organ, and on cerebral paralysis.

We think the author has more than fulfilled any expectations that this modest announcement may have raised, as it is the best elementary work on insanity we have seen, and on most subjects he is full and learned.

The work is divided into nine chapters.

The 1st is introductory, in which the author refers to the classification of others.

2. Anatomy of the Brain.
3. Physiology of the Brain.
4. Lesions of intelligence.
5. Lesions or perversions of the instincts and propensities.
6. Lesions of motions.
7. Lesions of sensibility.
8. Causes of mental maladies.
9. Treatment, Therapeutic, Moral, and Hygienic.

The work abounds with interesting cases, and we have particularly remarked the evidence every where afforded, throughout the work of the author's practical knowledge of the subjects on which he treats. We have been much interested with his account of oedema of the brain, or what Esquirol who first noticed it, denominated *acute dementia*. M. Pinel has seen many cases of this affection, which is apt suddenly to attack the insane and cause the abolition of their faculties. It most frequently attacks the young and is rarely fatal, though the author has in nine years, seen five cases terminate fatally—though most of them were cut off by disease of some other organ than the brain. The following is a case of this disease furnished by M. Pinel.

Jeanne Lee, aged 33, of a delicate and irritable constitution, became deranged from the dissipation and neglect of her husband, and was placed in the Salpetriere, in 1841. She recovered in five months, but returning to her home the same cause soon produced a relapse, and she tried to drown herself, and was again committed to the same hospital the 7th January, 1842. She then seemed in a state of despair, and spoke only in monosyllables, in answer to the most pressing questions. In a few days she was seized with furious mania which continued four days. Soon after this in February, she became more calm, and her memory and intelligence returned, she was placed in the hall of the convalescent and was considered cured, when after about one month, she was suddenly seized with violent oppression of the head, had hallucinations and became greatly agitated. This state continued three months, when the memory became confused, and she would remain for hours in the same position—movements slow and difficult, and the 2d April she became so stupid as not to be sensible of moxas applied to the neck. A slow fever ensued, she expectorated largely, and died the 28th of May.

On examining the head, the dura mater was found distended and elevated by a large quantity of limpid serum, which flowed out when the membrane was cut. The pia mater was engorged with blood and in places filled with solid granulations and presented other marks of disease. The convolutions were largely separated, and filled with serum, and the cortical substance itself seemed filled also. The ventricles contained but little—the lungs were found disorganized and contained cavities filled with foetid matter.

Since reading the cases of this disease, furnished by the author, we feel confident we have seen such, which at the time surprised us, by their sudden occurrence and unexpected recovery. The subject is well worthy of further investigation, and probably no one work contains so full an account of this peculiar affection, as the one we are noticing, and which we commend to all those practically engaged in

the treatment of insanity, as well as to those who wish, as the author says, "to obtain in a small compass a summary of all that is known respecting the brain and its diseases."

2. *De La Physiologie dans ses rapports avec la Philosophie*, Par J. J. Virey. Paris, 1844.

Physiology in its relation with Philosophy. By J. J. Virey, Paris, 1844. 8vo. pp. 450.

M. Virey is a voluminous writer. He has written at least ten different works, some of them of two or three volumes. He was also a large contributor to the *Dictionnaire des Sciences Medicales*.

The present work is an attempt to reconcile the physiologists and metaphysicians, and induce them to study the writings of each other—and if it has this effect it will do much good. It also contains some curious speculations respecting the seat of the passions, instinct, and intellect, and on electricity which we think rather fanciful and visionary—but we presume they will suit the taste of many.

He discusses at length the following subjects, under as many different heads.

1. Origin of Sensibility.
2. Development of moral and physical sensibility.
3. Sub-divisions of sensibility.
4. Modifications of sensibility; with an essay on general psychology.

It is well and even eloquently written, and is evidently the production of a man of learning and reflection, and the writings of such are usually interesting and instructive; but we do not find in it any thing that has a direct or practical bearing on the subject of insanity:

3. CONSIDERATIONS GENERALES SUR LES MALADIES MENTALES, par M. Falret, medecin en chef a L'Hospice de la Salpetriere, etc. (Extraite du Dictionnaire de medecine usuelle.)

General considerations on Mental Maladies, by M. Falret, Paris, 1843, 8vo. p. 82.

This though a small work, abounds with valuable facts and suggestions. The distinguished author writes like one who has a full and practical knowledge of his subject.

He treats of the signs of predisposition to insanity, a topic on which we wish he had dwelt at greater length, as it is a very important one. These signs he thinks are to be looked for, *first* in a change of the moral faculties and sentiments. He says those predisposed to insanity, often manifest in early life singular moral qualities. Some are too sensitive, while others appear to have no feelings; some are very gay, others sad; some vain, others humble; some bold and resolute, others excessively timid—but in *all*, these characteristics are carried to an unnatural extent. Derangement of ideas does not usually occur until after this previous change of the sentiments.

He believes in the existence of a moral insanity, of derangement of the sentiments and feelings by disease without perceptible disorder of the intellect, and says it is no more natural to *hate* suddenly and without motive, one that was heretofore beloved, than to proclaim one's self a king when occupying a humble station.

He thinks moral causes more influential than physical in causing insanity, and observes that many cases attributed to the use of intoxicating drinks or to excessive sexual indulgence ought not to be, as the excessive indulgence of these propensities is often the consequence of insanity and not the cause.

He considers an hereditary tendency to insanity, as the most frequent of causes.

Mania he says is more readily cured than melancholy. Dementia is most usually incurable, also idiocy from birth, though he remarks that idiots may be greatly improved by

education. For this purpose there is a school at Salpêtrière, where teachers not only seek to cultivate the intellectual faculties, but to cultivate good sentiments, and to overcome evil propensities.

Derangement of the moral powers, he thinks more lasting than of ideas, and hallucinations more so than either. Intermissions indicate that the disease is not permanent, still when it has continued a long time the cure is difficult.

The preservation of the memory—the return of the affections—a desire to see those formerly loved, and to resume habitual occupations, are signs of convalescence, especially if joined to a natural expression of the countenance.

M. Falret thinks the removal from home usually necessary in order to effect recovery, and adds his authority to that of Pinel, Esquirol and Willis, that those removed to a *great distance* from home, even to a different country, recover sooner than those who are removed but a short distance from where they have usually resided. We believe this observation correct, and it lessens the argument in favor of having Asylums multiplied so that every small district of country should be supplied with one. We have several times noticed that the journey of two or three days, in order to get to an Asylum seemed to commence the cure.

M. Falret places in the first rank of the means of recovery, exercise, and labor; and recommends long journeys on foot or on horseback. Under the head of moral and medical treatment, are many good remarks, but none requiring particular notice. This small work forms, as it was intended, a brief treatise on insanity, calculated we suppose, rather more for the general than the professional reader.

4. PRINCIPLES OF MEDICAL JURISPRUDENCE, with so much of Anatomy, Physiology, Pathology, and the practice of Medicine and Surgery as are essential to be known by Lawyers, Coroners, Magistrates, Officers of the Army and Navy, etc. etc., by William A. Guy, M. B., cantab professor of Forensic Medicine, Kings' College, London; physician to Kings' College Hospital, etc., etc.

First American edition, edited by C. A. LEE, M. D., who has added 200 pages of original matter, adapting the work to the wants of the Medical and Legal professions in the United States. 1 vol. 8vo. pp 711, Harper & Brothers, New York, 1845.

This work professes to be a short and methodical class-book and manual of Medical Jurisprudence, for students and practitioners of medicine. One hundred and eight pages are devoted to *unsoundness of mind*, under which head the author treats of Somnambulism, Delirium Tremens, Idiocy, Dementia, Mania, and various forms of Insanity. The author alludes to the unsettled state of the law respecting the responsibility of madmen, and disapproves of the *test* recently promulgated by fifteen Judges in England, "That before a plea of insanity should be allowed, undoubted evidence ought to be adduced, that the accused was of diseased mind, and that at the time he committed the act he was not conscious of *right and wrong*." This opinion related to every case in which a party was charged with an illegal act, and a plea of insanity was set up. Every person was supposed to know what the law was, and therefore nothing could justify a wrong act except it was clearly proved that the party did not know *right from wrong*." He says, "We ourselves believe that, as a general rule, the madman knows the act he contemplates to be forbidden; but we should hesitate much and long before we consented to embody such an opinion in a verdict. The very horror felt at the atrocious act which has been committed, the very earnestness with which we invoke the punishment of murder, on the murderer, makes the mind recoil from the thought of committing the worst of all murders—a judicial murder. It is possible that a madman might have acted under an ignorance of the law; it is certain that his motives are not

in all respects such as actuate a man of sound mind ; it is in the highest degree improbable that his mind, beyond the sphere of his delusion, thinks, feels, and acts, with the clearness, the force, and the freedom of the sane."

On preventing the insane from committing criminal acts he remarks: "There are doubtless, many persons living at large in society, or under insufficient control of parents or relations, and known to harbor delusions naturally tending to acts of violence; and there are others whose delusions tend less directly to criminal acts, but who are subject to sudden and dangerous bursts of passion disproportioned to their cause. Might not the natural guardians of such persons, or those who have assumed the control over them, be required to submit their cases to a competent tribunal, which should decide on the necessity and extent of restraint?"

The author admits the existence of *instinctive madness* or *uncontrollable impulse*, independent of the intellect, and adds, "There is no room for prevention in these cases, except it consists in rendering the idea of violent death as little familiar as possible, and in discouraging to the utmost, those revolting details which fill the columns of our papers, and often prove suggestive of crime. This precaution must be left to public opinion, which will grow stronger and stronger as the dangers and inconveniences of indiscriminate publicity shall make themselves felt, and the truth become more securely established, that what we wish men not to do we should not talk about."

The American editor, has made valuable additions to the work, but unfortunately has sometimes neglected to designate these additions by brackets, as we suppose he intended to do. For instance, on page 309, and from pages 317 to 334, and from 353 to 357 we know not whether Dr. Guy or Dr. Lee is the author. We also notice numerous typographical errors, especially in the names of persons. Thus on one page, 316, the names of Conolly, Hoffbauer, Marc, and Prichard, are spelt wrong. The name of the latter although

often quoted, is uniformly wrong. These are blemishes in a book of this kind.

As the work is made up principally from the various writers on insanity and on the medical jurisprudence of this disease, we are surprised that reference is not made to the authority of Marc, nor anything selected from his great work, *De La Folie considerée dans ses Rapports avec Les Questions Medico-Judiciaires*, 2 vols. 8vo. a work that must at the present time be considered as of the very highest authority. A manual or text-book on so important a subject as the medical jurisprudence of insanity, should at least refer the reader to the more elaborate and valuable works on the same subject.

5. ON THE DISTINCTION BETWEEN CRIME AND INSANITY: An Essay, to which the Society for improving the condition of the Insane awarded the premium of twenty guineas, by THOMAS COUTTS MORRISON. London, 1844, p. 33.

This is a clever essay, though it contains nothing new to those who have read late works upon insanity. The author treats of violent emotion and passion, also of drunkenness and thinks neither condition should render a person irresponsible for his actions, though delirium tremens should. He is of the opinion that "the acts of a somnambulist committed while under the influence of his disease, ought always to be excused." We fear this is rather dangerous doctrine, though we have no doubt there are instances in which such a rule would be proper. But somnambulism is so easily feigned that we fear if such a principle as the above was to be established, that somnambulism would be simulated in order to commit the greatest of crimes.

The author next treats of insanity without delusion, or without the intellect being effected. Such a form of madness he believes to exist, and complains of the defect of the law in not recognizing it. The following is a fair hit at the laws' infallibility. "If we go into any of our courts of law

where a case of lunacy is pending, we find that the law, as laid down by Hale and others, is quoted as infallible; were a case of juggling imposture brought before the same court, would the same reliance be placed upon Hale's opinions respecting witchcraft?"

Numerous well known cases from writers on insanity are quoted to illustrate the author's views, and the essay concludes with the following just remarks on the necessity of abolishing capital punishment for crimes committed by those known to be insane, although no connection can be traced between the delirium and the offense. "Where ever madness is proved to exist, capital punishment ought invariably to be abolished, for, although it can not be denied, that crime may be committed by the insane, under a full consciousness of its nature and consequences; still, imprisonment for life seems to be a punishment of sufficient severity."

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6. AN APOLOGY FOR THE NERVES; or their influence and importance in Health and Disease, by Sir GEORGE LEFEVRE, M. D., Fellow of the Royal College of Physicians, late Physician to the British Embassy at the Court of St. Petersburg, etc. etc. etc. London, 1844.

This work does not expressly treat of insanity, but of its kindred diseases, such as nervous complaints, headache, palsy, epilepsy, hysteria, catalepsy, and of instinct, reason, memory, &c., and therefore we notice it.

It is an amusing work, filled with apt quotations from Shakespeare and Byron, and scraps and bon mots from Gil Blas and other like authorities. We wish we could say the work had other merits than that of being amusing, but we can not. As an evidence of his discursive style and of the author's manner of treating subjects, as well as to give the reader some useful hints we subjoin the following extracts.

"THE FAT.—This secretion is decidedly influenced by moral causes as well as physical. It is generally the inheritance of indolence, and Swift affords us a very singular in-

stance of the accumulation of the secretion upon losing his mental powers. He was, as Falstaff would have said, as thin as a shotten herring, till he became insane, when he grew as fat as the knight himself."

"That cheerful people are, for the most part, more disposed to obesity than the morose and fretful, is generally admitted. Washington Irving draws the parallel between the two governors of New York. Walter the Doubter sat for sixteen hours in his chair smoking and sleeping, till he grew too big for it; whereas William the Testy, from his turbulent and fidgetty disposition, could not be found after his decease; he had fretted himself all away, so that there was nothing left to bury.

"Some will grow fat in spite of all. Beaumarchais says, 'On s'engraisse par la misere,' which is perhaps a plagairism upon Falstaff's Pshaw upon sighing and grief, they blow a man up like a bladder."

"GRAPE CURE.—Those who have practised long in Russia, will have been made conversant with the cure de raisin. I had an opportunity of becoming so when in the south of the empire, and in a grape country. It is necessary to state in what this cure consists, and for what class of diseases it is recommended. The latter may be dismissed at once, by stating that all those functional nervous affections, which resist the routine of treatment generally employed, are the cases which may be so benefitted, seeing that the discipline is more intolerable than the disorders for which it is instituted. A lady of rank leaves her bed of down and cushioned canopy, and migrates into the country,—turns a poor family out of their habitation. (not without making them an ample recompense,) and becomes the tenant of a filthy hut. This is part of the cure, viz. to forego all luxury, to sleep in the peasant's crib, to sit upon his bench, and to avoid anything in the shape of comfort. The grape alone for meat—the grape for drink; a small quantity of dry bread is perhaps allowed. This is continued for the space of three

weeks, and it is no wonder, if all circumstances are taken into consideration, that a cure is effected. I have known people of the highest rank subject themselves to such discipline, and have full faith in its results. It is homœopathy and hydropathy in another shape, and as the Italians say of all the varieties of form in which they make their pastes, *c'est toujours du macaroni*."

7. A NEW VIEW OF INSANITY. The Duality of the Mind proved by the Structure, Functions, and Diseases of the Brain, and by the Phenomena of Mental derangement, and shown to be essential to moral responsibility. With an appendix: 1. On the influence of Religion on Insanity. 2. Conjectures on the nature of the Mental operations. 3. On the management of Lunatic Asylums, by A. L. Wigan, M. D. London, 1844, pp. 459.

"In entering on the subject of the duality of the mind, and its organs," the author says, "I must begin by demanding a temporary assent to certain propositions, of which I am hereafter to furnish the proofs." In justice therefore to both author and reader we here quote these propositions in full.

1. That each cerebrum is a distinct and perfect whole, as an organ of thought.

2. That a separate and distinct process of thinking, or ratiocination may be carried on in each cerebrum simultaneously.

3. That each cerebrum is capable of a distinct and separate volition, and that these are very often opposing volitions.

4. That, in the healthy brain, one of the cerebra is almost always superior in power to the other, and capable of exercising control over the volitions of its fellow, and of preventing them from passing into acts, or from being manifested to others.

5. That when one of these cerebra becomes the subject of functional disorder, or of positive change of structure, of such a kind as to vitiate mind or induce insanity, the

healthy organ can still, up to a certain point, control the morbid volitions of its fellow.

6. That this point depends partly on the extent of the disease or disorder, and partly on the degree of cultivation of the general brain in the art of self government.

7. That when the disease or disorder of one cerebrum becomes sufficiently aggravated to defy the control of the other, the case is then one of the commonest forms of mental derangement or insanity; and that a lesser degree of discrepancey between the functions of the two cerebra constitutes the state of conscious delusion.

8. That in the insane, it is almost always possible to trace the intermixture of two synchronous trains of thought, and that it is the irregularly alternate utterance of portions of these two trains of thought which constitutes incoherence.

9. That of the two distinct simultaneous trains of thought one may be rational and the other irrational, or both may be irrational; but that, in either case, the effect is the same, to deprive the discourse of coherence or congruity.

Even in furious mania, this double process may be generally perceived; often it takes the form of a colloquy between the diseased mind and the healthy one, and sometimes even resembles the steady continuous argument or narrative of a sane man, more or less frequently interrupted by a madman; but persevering with tenacity of purpose in the endeavor to overpower the intruder.

10. That when both cerebra are the subjects of disease, which is not of remittent periodicity, there are no lucid intervals, no attempt at self-control, and no means of promoting the cure; and that a spontaneous cure is rarely to be expected in such cases.

11. That however where such mental derangement depends on inflammation, fever, gout, or impoverished or diseased blood, or manifest bodily disease, it may often be cured by curing the malady which gave rise to it.

12. That in cases of insanity, not depending on structural injury, in which the patients retain the partial use of reason (from one of the cerebra remaining healthy or only slightly affected,) the only mode in which the medical art can promote the cure beyond the means alluded to, is by presenting motives of encouragement to the sound brain, to exercise and strengthen its control over the unsound brain.

13. That the power of the higher organs of the intellect to coerce the mere instincts and propensities, as well as the power of one cerebrum, to control the volitions of the other, may be indefinitely increased by exercise, and moral cultivation; may be partially or wholly lost by desuetude or neglect; or from depraved habits and criminal indulgence in childhood, and a general vicious education in a polluted moral atmosphere may never have been acquired.

14. That one cerebrum may be entirely destroyed by disease, cancer, softening, atrophy, or absorption; may be *annihilated*, and in its place a yawning chasm; yet the mind remain complete, and capable of exercising its functions in the same manner, and to the same extent that one eye is capable of exercising the faculty of vision when its fellow is injured or destroyed, although there are some exercises of the brain, as of the eye, which are better performed with two organs than one. In the case of vision, the power of measuring distances for example, and in the case of the brain, the power of concentrating the thoughts upon one subject, deep consideration, hard study; but in this latter case, it is difficult to decide how far the diminished power depends on diminution of general vigor from formidable and necessarily fatal disease.

15. That a lesion or injury of both cerebra is incompatible with such an exercise of the intellectual functions, as the common sense of mankind would designate *sound mind*.

16. That from the apparent division of each cerebrum into three lobes, it is a natural and reasonable presumption that the three portions have distinct offices, and highly prob-

able that the three great divisions of the mental functions laid down by phrenologists, are founded in nature ; whether these distinctions correspond with the natural divisions is a different question, but the fact of different portions of the brain executing different functions, is too well established to admit of denial from any physiologist.

17. That it is an error to suppose the two sides of the cranium to be always alike, that on the contrary, it is rarely found, that the two halves of the exterior surface exactly correspond ; that indeed in the insane, there is often a notable difference, still more frequent in idiots, and especially in congenital idiots.

18. That the object and effect of a well managed education, are to establish and confirm the power of concentrating the energies of both brains on the same subject at the same time ; that is, to make both cerebra carry on the same train of thought together, as the object of moral discipline is to strengthen the power of self-control ; not merely the power of both intellectual organs to govern the animal propensities and passions, but the intellectual antagonism of the two brains, each (so to speak) a sentinel and security for the other while both are healthy ; and the healthy one to correct and control the erroneous judgments of its fellow when disordered.

19. That it is the exercise of this power of compelling the combined attention of both brains to the same object, till it becomes easy and habitual, that constitutes the great superiority of the disciplined scholar, over the self-educated man : the latter may perhaps, possess a greater stock of useful knowledge, but set him to study a new subject, and he is soon outstripped by the other, who has acquired the very difficult accomplishment of *thinking of only one thing at a time* : that is of concentrating the action of both brains on the same subject.

20. That every man is, in his own person, conscious of two volitions, and very often conflicting volitions, quite distinct from the government of the passions by the intellect ;

a consciousness so universal, that it enters into all figurative language on the moral feelings and sentiments, has been enlisted into the service of every religion, and forms the basis of some of them, as the Manichæan."

The author appears to consider these propositions original, while in fact many of them are not. Even the leading idea of the work, that the two hemispheres of the brain are two organs, and capable of acting separately, as advanced in the three first propositions, is nothing new. It has frequently been stated by others, and is believed by the phrenologists. Spurzheim says, "one-half of the brain may be destroyed, and the various faculties still be manifested by the other of the opposite side, just as one of the optic, auditory, or olfactory nerves may be destroyed, without being blind, deaf, or deprived of the smell. It is well known, too, that the two hemispheres of the brain may be in very different states of health. Tiedeman relates the case of one Moser, who was insane on one side, and observed his insanity with the other. Gall attended a minister similarly afflicted; for three years he heard himself reproached and abused on his left side; with his right he commonly appreciated the madness of his left side; sometimes, however, when feverish and unwell, he did not judge properly. Long after getting rid of this singular disorder, anger, or a greater indulgence in wine than usual, induced a tendency to relapse."

Some of the author's propositions are we believe wholly original, but we feel obliged to add that he has entirely failed to establish their correctness. For instance, propositions 4, 5, 7, and 8, are of this class. The two last, and in which we suppose are embodied the *gist* of the author's *new views of insanity*, and most that he can claim as original, we believe wholly unfounded, and we find very little indeed in his work to support them.

If propositions 7 and 8 were true, they would long since been established by pathological observations and by examination of the heads of the insane while living.

Since we first saw them, several months since in a medical Journal, we have endeavored to verify their correctness, by pathological observations in a few instances, and by examining above two hundred insane persons, in respect to any external marks of disease of only one side of the head, and in regard to any sensations peculiar to one side, and have watched their conversation for the purpose of tracing "the intermixture of two synchronous trains of thought," but have found very little to justify the author's assertions.

That occasionally one hemisphere of the brain is diseased, and not the other, or more diseased than the other, in the insane, we do not question, though we have generally found them alike affected. We should expect this to be the case from the causes of insanity. All moral causes and all physical causes with the exception of direct injury of one side of the head, would be likely to effect both hemispheres. It would be strange and unaccountable, if anxiety of mind and other moral causes or ill-health and disturbance of the circulation should affect one hemisphere and not the other.

The idea contained in proposition 17, that the two sides of the cranium are often notably different," we should expect to be true if the author's theory was correct, but it is not true according to our observation, and we have examined and measured the heads of above one thousand insane persons. It is true that we often find singularly formed heads among the insane, but not one side different from the other, and if this was the case, it would not certainly show that the brain was not well-formed, for some very distinguished men, as Bichat for instance, exhibited this peculiarity. We have never seen better shaped heads than among the insane, though as we have said we have often seen many that were not so.

We do not find that the author's new views of insanity, as he terms them, enables us to explain any cases of this disease heretofore mysterious to us. By admitting the plural-

ity of the organs many cases are easily understood, but not by supposing one hemisphere diseased and the other healthy.

We have not space to dwell longer on this work of Dr. Wigan. Notwithstanding we consider his new views of insanity of little consequence, we like his book, for only a small part of it is devoted to his peculiar views. The most of it consists of very interesting facts and cases adduced by the author to illustrate his theory, though we are often unable to see their application. Some of these cases we purpose to select for publication in this Journal, and we may again notice the work. In the mean time, we recommend it to those engaged in the study of mental diseases and mental phenomena as one that will be likely to interest if it does not instruct them.

8. 1st. NINETEENTH ANNUAL REPORT of the Board of Managers of the Prison Discipline Society, Boston, 1844.

2d. JOURNAL OF PRISON DISCIPLINE AND PHILANTHROPY. Published under the direction of The Philadelphia Society for the alleviation of the miseries of Public Prisons, instituted 1787. Philadelphia, 1845.

The works, the titles of which are prefixed, are we believe, the organs or advocates of different systems of prison discipline.

The first, that of the Auburn, or the *silent system*, i. e., *labor in common with strict silence, and confinement in solitary cells at night*.

The second, of that called the Pennsylvania or *separate system*, i. e., *perfect isolation from every fellow-criminal, labor, with such mental occupation, and such visits from the officers and others, as may be deemed likely to promote the grand objects of the Institution*.

The Prison Discipline Society of Boston, has published an annual report since the year 1826. These reports, nineteen in number, have we believe done much good. The distinguished Secretary of the Society, Mr. Dwight, has labored hard, and we feel indebted to him for his exertions not only in behalf of criminals confined in prisons, but in behalf of a far more pitiable class occasionally found in prisons, though not for crime, but on account of insanity. In the report of this Society for 1827, attention was called to the impropriety of keeping lunatics confined in jails and prisons, and to subsequent appeals to the public from the same source are we much indebted for a beneficial change in this respect in several of the States; and we hope the Society will persevere in its efforts until not one lunatic is to be found in any jail or prison in the country.

But to affect this object, we do not see the necessity or propriety of this Society devoting a large portion of its annual reports to notices of all the Lunatic Asylums in the United States. For a few years past Lunatic Asylums have occupied the most prominent place in the reports of this Society, established "*to promote the improvement of Public Prisons*." On one page we find an account of the Lunatic Asylums in the United States, and the number of

their inmates, and on the next, an account of the Prisons in the United States and the number of their inmates.

The Journal of Prison Discipline of Philadelphia, following the lead of the Boston Journal, has a few chapters on prisons and prison discipline, and then two chapters on hospitals for the insane. A description of a model county Prison is followed by an account of an Asylum for the insane poor, and a description of the Ohio State Lunatic Asylum is followed by that of the Maine State Prison.

Surely this juxta position of Institutions, so dissimilar as Prisons and Lunatic Asylums in prison discipline Journals, can do no good but on the contrary much evil. We are however confident that the bare allusion to the subject will be sufficient to prevent the further extension of the practice, as we think all must see the impropriety of it, and the injury it must do to the feelings of the insane, and those who have been placed in Lunatic Asylums. The practice alluded to will tend to perpetuate the erroneous notion, that Asylums for the insane are prisons, and that it is a disgrace to be placed in one. To do away with such a feeling in the community, every one who wishes well to the insane should earnestly strive. No greater good scarcely can be done to those who are insane, than to have the public generally convinced that Asylums for the insane are not merely comfortable places, but that it is in no respect more discreditable for a person to reside in one a few months on account of insanity, than at any other boarding-house for the purpose of obtaining the services of a skillful physician. But such an opinion will never become general, if accounts of these Asylums, the number of inmates, &c., are published in connection with accounts of the prisons and prisoners in the country.

The insane on recovery are exceedingly sensitive and we *know* that some feel deeply grieved by the course adopted by these Journals.

We also know that it meets with the strong disapprobation of Superintendents and Physicians of Lunatic Asylums, and we feel warranted in saying there is scarcely a publication deemed more improper for the insane, or for those predisposed to insanity to see, than these Prison Reports and Journals, where Lunatic Asylums and Prisons—the Insane and Criminals are *catalogued* together.

Notices of Lunatic Asylums in such Journals are not necessary to inform the public of the existence and condition of these Asylums—as these notices are mostly taken from published reports that are widely circulated. We therefore beg in behalf of the insane, that while these excellent Journals continue to urge their separation from the criminals in prisons, they will not afterwards class them with swindlers and thieves, and bring all the insane of the country before the public in this connection, in “Reports,” and “Journals of Prison Discipline.”

9. RECHERCHES STATISTIQUES SUR LE SUICIDE, appliques a l'Hygiene publique et a la Medecine Legale ; par G.—F. ETCO—DEMAZY, Medecin en chef de l'asile des alienes de la sarthe, Paris, 1844, pp. 212.

This is a valuable contribution to the statistics of suicide. The author prosecuted his inquiries in the Arrondissement of Mans, the population of which is 164,667. The number of suicides noticed is 87—all of which occurred from 1830 to 1841. They were more frequent in spring and summer, than in winter and autumn, and more numerous in the city than in the country. They were also more numerous during the new and full moon, than in the first and last quarter. Nearly two-thirds of all occurred during the new and full moon. More occurred on Monday than any other day of the week, and more during the day than the night. 66 were men, 21 women. Of the 66 men, 34 were single, 29 married, and 3 widowers, and of the women, 5 were single, 12 married, and 4 widows. Thirty-two were by drowning, 23 by hanging, 21 by fire arms, 8 by cutting instruments, 2 by voluntary falls, and 1 by fumes of charcoal. Twenty-eight were considered insane.

In a notice of this work in the *Annales Medico-Psychologiques* by M. Brierre de Boismont, he mentions the following case which as it may be of great practical utility we subjoin.

"An English merchant having met with pecuniary losses, became depressed, and had a strong desire to destroy himself. His mind being well-cultivated and naturally strong, he was enabled to strive against this desire. At length a great misfortune having thrown him into a state of great depression during the day, he said to his clerk that his head felt heavy and oppressed and that he had a presentiment that something would happen before morning. The clerk advised him to consult a physician, but he thought it was unnecessary. In the middle of the night he awoke in extreme agitation. No language can describe his sensations. Self-destruction appeared to be his only resource. He arose, called his domestics and sent in great haste for a surgeon. As soon as the patient saw him enter, he cried, "Bleed me or I shall cut my throat." Accordingly he was immediately bled. The blood had hardly begun to flow when the patient said, "Thank God, I am saved from self-destruction!" since that time he has not had a return of the symptoms mentioned."

MISCELLANY.

M. Villemain, Minister of Instruction, Paris, who was suddenly attacked with insanity, while attending a cabinet council in the presence of the king, the last day of December, 1844, we are pleased to learn by the late arrival from Europe, has recovered and resolved to withdraw from political life, and devote himself to literary pursuits.

Dr. Ray, Superintendent of the Insane Hospital at Augusta, Me., has resign-

ed his situation for the purpose of superintending the Asylum for the Insane, now building in Rhode Island. The Legislature of the State of New Jersey, has recently appropriated 10,000 dollars for the purchase of a location and farm, and 25,000 dollars for the erection of a State Lunatic Asylum. We have heard that Indiana has also made an appropriation for a like purpose, and the Legislatures of several other States, have petitions before them, asking for similar Institutions.

We understand Dr. James Bates, of Norridgewock, has been chosen Superintendent of the Maine Insane Hospital.

Rufus Woodward, M. D., has been appointed Assistant Physician of the State Lunatic Hospital, Worcester, Mass. He is the son of the distinguished Superintendent of that establishment.

Lectures on Insanity by M. Baillarger of the Salpetriere Hospital, Paris, and by Dr. Conolly, of Hanwell Lunatic Asylum, London, are to be published in the London Lancet, commencing this month.

OBITUARY.

Died at Hudson, N. Y., February 10, 1845., SAMUEL WHITE, M. D., Principal of the Hudson Lunatic Asylum, aged 68 years. In the death of this estimable man, the community in which he resided have met with a great loss. For more than a quarter of a century, Dr. White held a high rank as a Physician and Surgeon, and as a citizen and Christian.

He was born in Coventry, Conn., Feb. 23, 1777, and pursued the study of medicine and surgery, with Dr. Phillip Turner, of Norwich, Conn., a distinguished surgeon in the army of the Revolution. He commenced his professional career at Hudson, in 1797, and married in 1799. His practice soon became extensive, and he was often called especially as a surgeon, to a great distance. In 1828, he was elected Professor of Obstetrics and Practical Surgery in the Berkshire Medical Institution, Pittsfield, Mass., which situation, after having given two courses of lectures he resigned.

Owing to the occurrence of insanity in his own family, by which his domestic enjoyment was interrupted, he was led to pay much attention to this disease, and in 1830, he established a private Lunatic Asylum, at Hudson, which he successfully conducted, and which is still continued by his son. In 1843, he was elected President of the N. Y. State Medical Society, and delivered an excellent address on Insanity, which was published by the Society. In October, 1844, he attended the meeting of the Medical Superintendents of American Institutions for the Insane, at Philadelphia, and was chosen Vice-President of the Association. Soon after this, his health began to fail, his disease assumed a cachectic form, and he gradually declined until his death.

Of Dr. White it may be said that he discharged the various duties of a long and active professional life with ability and in a truly Christian spirit, ever bearing in mind, the maxim, "*Non nobis solum, sed toto mundo pro.*"















